

Trade preferr'd before Religion,

AND

Christ made to give place to Mammon: 1025H

Represented in a

# SERMON

Relating to the

## PLANTATIONS.

First Preached at WESTMINSTER-ABBY,

And afterwards in divers Churches in London.

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By MORGAN GODWYN, sometime Student  
of Christ-Church in Oxford.

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St. J O H. 4. 35. *Say not ye, There are yet four Months, and then cometh Harvest? Behold, I say unto you, Lift up your Eyes, and look on the Fields, for they are white already to Harvest.*

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Equidem nescio utrum potius faciam, querarne nostrorum temporum calamitatem, & charitatem refrigerentem, fidemque raro in quoquam inventam juxta Domini Verbum, tot animarum millia ut Christo lucrifiant, non facis merces videri quæ nostrorum animos excitent, auri argentique cupiditatem longè plus valere apud nos, ut ista si desint animarum salus pro nihilo fiat. *Acosta de procur. Ind. Sal. l. 3. c. 18.*

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and for Isaac Cleave at the Star in Chancery-Lane, 1685.

True Religion before

AND

How made to give place to Wickedness

Repentance in a

STERNOM

Taken out of one of the Homilies for *Wednesday*.

Christ's Spirit it is, that engendereth a burning Zeal towards God's Word, and giveth all Men a Tongue, yea a fiery Tongue, so that they may boldly and chearfully profess the Truth in the Face of the whole World. — The Mystery of the Tongues betokeneth the preaching of the Gospel, and the open Confession of the Christian Faith, in all those that are possessed with the Holy Ghost. So that if any Man be a dumb Christian, not professing his Faith openly, but cloaking and Colouring himself for fear of danger, he giveth Men occasion, justly and with good conscience to doubt, lest he have not the Grace of the Holy Ghost within him, because he is Tongue-tied and doth not speak.

## To the King.

Tr.R.

G592TR

May it please Your Majesty,

**T**HIS Discourse, which first came to life in Your Royal Brother's, his late Majesty's Reign, (of most happy memory to these Nations,) being now of Age to appear abroad, doth humbly prostrate it self at Your Majesty's Feet; not doubting Your most gracious Acceptance, if but for the End and Design it proposes and carries with it; Which is no other than to stir up and provoke Your Majesty's Subjects Abroad, (and even at Home also) to use at least some endeavours, for the propagation of Christianity among their domestick Slaves and Vassals; (together with the other numerous Heathen in Your Majesty's Colonies) who for the general are most ambitious thereof, were their Desires seconded by suitable Inclinations in their Owners, so as to afford it to them. A Duty most certainly so indispensibly necessary, and absolutely incumbent upon all, but especially the most reformed and refined Christians, that it may justly seem a Matter of greatest admiration and astonishment, to but observe that it has hitherto been so much neglected; yea, and not only neglected, but (I cannot express it without shame and horror!) even scofft at and opposed by them. An impiety, which tho before not wholly unknown to Your Majesty, (as having been, by a very reverend and worthy Person, of near Relation to Your Majesty, some time since represented to Your Majesty)

## The Epistle Dedicatory.

is yet but newly arrived within Your Power to remedy. But for the which we have the greatest assurance, to wit, Your Majesty's Royal Word then passed upon that Your first notice thereof. Your Majesty being thereupon pleased, not only to testify Your highest resentment and abhorrence of so prophane an Abuse, but withal giving most manifest Indications of Your Desires for its reformation and redress. And like a most religious Assertor, and zealous Patron of the Faith once delivered to the Saints; Your Majesty declaring it most reasonable, that all Men should be made to partake of the Grace of God; so freely in Christ tendered unto them; and that none should be debarred of the common Salvation, especially such who do so much hunger and thirst after it. And at the same instant, no less admiring, that any pretence of Reason should by Christians (and those too of the best sort) be offered to the contrary; much less so resolutely, and with so much pertinacy be defended and persisted in. And when in refutation of that no less impudent than most impious Assertion, of the Impracticableness thereof, at least in those Parts; it was answered and urged, that it could not possibly be less practicable to us, than to other Nations; particularly to the French, who in the Island of St. Christophers, (half whereof is peopled by that Nation, but the rest possessed by your Majesty's Subjects) without finding any either mischief or inconvenience consequent thereupon, are known to confer Baptism upon all that sort of People: Whilst the English upon the same Spot, do most sacrilegiously reject and give it up for impossible: Upon the hearing whereof, Your Majesty being fully convinced  
and



## THE EPISTLE DEDICATORY.

and satisfied, was pleased to allow the Argument for unanswerable; and withal to add, That if ever it should happen to fall in Your way, Your Majesty would further it all you could. The due performance whereof, no one that understands Your Veracity and Zeal, will in the least suspect.

As for this so absurd an Impiety, their pretence is, the advance of Trade and Commerce, which they are not ashamed to set up in opposition to Christ and Religion. But Your Majesty cannot but know how unworthy (even at the best) this Plea is of a Christian Nation: and withal, how incongruous and mean it is that for Trade (even allowing the Pretence for good) the Work of God should be destroyed; and those Myriads of Souls be made to perish, for whom Christ died, no less than for the residue of Mankind. Rom. 14. 15,  
20.

It would be also considered, as we doubt not but Your Majesty will, what returns, after so long possession, we have made, or rather, what despite to the Spirit of Grace we have done, in hindring those poor Heathens Salvations, which we ought with our utmost Zeal and Industry, to have promoted; The very end, as must be piously supposed, for which it at first pleased Almighty God to discover to us, and to possess us of those many large and fruitful Countries: Whilst we prefer our Trade and our Mammon before it, as of the greater value. And when all other Religions, even to the very Turks and New-England-men, do compass Sea and Land to create Profelites; we only do seem to fetch the same compass to continue them Heathens. An abomination which both threa-

## The Epistle Dedicatory.

tens and calls aloud for Vengeance from Heaven upon the most wicked Authors: Unless Your Majesty's extraordinary Piety and Goodness shall suddenly interpose, and so at once put a stop to the Sin and to the Judgment. And who knows whether Your Majesty be not come to the Kingdom for such a Time as this?

Howell's  
Fam. Letters  
Vol. 1. §. 3.  
Lett. 33.

I shall only be bold to detain Your Majesty with a short but pious Speech of a certain great Prince, one of the late Kings of Spain, uttered to Your Majesty's blessed Father, of most glorious memory, whilst residing in that Kingdom; Who in discourse, taking occasion to magnify that King's spacious Dominions; He, in answer thereto, was pleased to reply, That 'twas true, God had entrusted him with divers Nations and Countries; but that his Advantage thereby was, to have opportunity to propagate Christian Religion. It is to be presumed, that as Your Majesty's Dominions, in the Parts we speak of, are in extent not much short of, perhaps a great deal larger, than that Prince's: So your Majesty's Piety will not suffer You to be wanting to Your Self and People, in reaping the like blessed and glorious Advantage thereby. So prayeth,

The most unworthy and meanest of  
your Majesty's Subjects,

MORGAN GODWYN.

## The PREFACE.

I Cannot but foresee, that I shall fall under no small danger of Censure, as well for my first preaching, as now publishing this Discourse.

For besides the sinister Surmises of divers here at home, (such, who like the Curr in the Manger, will neither eat Oats themselves, nor suffer those that would); I must also look to undergo, as far as is possible, the utmost Effects of the Rage and Malice of those incensed *MAMMONISTS* from abroad; who, I am to expect, will not fail, by their Agents and Partizans, to dispense to me the sharpest Revenge and Mischief, that such Enemies of *Christianity* can contrive against a Promoter of it. And, when they thus see me upon *taking away their Gods*, it will be but a very senseless and unreasonable Question to demand, *What aileth them?*

But as there was no temptation from the thing it self, as being likely to prove so invidious and costly an Undertaking, what I have but too much already felt; and it being on the behalf of such who are never like to make me any amends, and I am sure that no body else will: So I hope that others better disposed, will in charity, which thinketh not the worst, rather believe, that what I have herein attempted, doth proceed from no worse Motive, than from a sense of my Duty; as not knowing otherwise, what I yet knew was most necessary, how to reprove the \* *BARBESVITISM* and base *Mammonism* so openly practised in our *Plantations*, and even at Home too; of which I shall presently give some Instances. At least certainly I can deserve no blame for thus *opening my Mouth for the Dumb*, and becoming their Advocate, who are appointed to *Eternal Destruction*: For that I have, as it were, put my Life in my hand, to oppose those *Elymas's*, who do not cease to pervert the right Ways of the Lord, and to obstruct *Christianity*, when no body else either durst or would. And since the more Learned and Prudent, who never use to lay out themselves but to some purpose (and this, 'tis too well known known, is but a barren Theme), had hitherto been silent therein, that I thought it no disparagement to become a Fool for *Christ's sake*, and conceived that it might better be done by me, than not at all.

These in truth were my Reasons in general for this Undertaking; but

\* Acts 13.6,  
7, &c.  
Bar-Jesus, or Elymas, did oppose Christianity, as not believing it; but these whilst they profess it, do yet oppose it.

Prov. 31.8.

but there was withal a more particular. And that was, hereby, if possible, to put some stop to, and to abate the arrogant and proud vauntings of that new Sect of American Anti-Religionists, the *Barjesiuts* and *Elymases* before mentioned, for their Victory over *Christianity*, by *LUCYfer* and his fellow Agents, here sometime since obtain'd; which very triumphantly, like pure uncircumcised *Pagans*, (pardon the Expression, for in this Case, *Difficile est Sarram non scribere*, and not to be angry had been to sin) they have not forborn to publish in the Houses of their Idols, if I may so speak; and by insulting Letters, to set forth in their Assemblies; therein proclaiming how they have worsted *Christianity*, and for ever quash'd all future hopes of advancing its Crest, and of further entrance into those Parts. A most glorious Victory doubtless it was! and which none besides the Devil and themselves, but would have been ashamed to have boasted of. A Victory where there was no Adversary to contend with; and of which, as the case stood, if they could but talk confidently, and affirm lustily without blushing, they could not easily fail.

\* *Alienus ab ira, alienus à justitia.*

Psal. 39. 3.

Upon this I could no longer be silent, but as the Holy Psalmist expresseth himself, *My heart grew hot within me, and the fire was kindled; and at the last I spake with my Tongue*; declaring from the Pulpit, as oft as I had opportunity, what I have now delivered from the Press.

Job 13. 43.

I considered the thing as a Duty indispensable; and having before put my hand to the Plow, I determin'd not to look back: Yet I must confess, I attended a while to see whether any abler Advocate would appear in the Cause, and happily have saved me both the trouble and the envy of it. But when I had thus waited, and could see no appearance of any, no not at the greatest distance, (for they were all amazed, they answered no more, they left off speaking; or rather, we may say, did never begin); it was not in my power to refrain, but I resolv'd that I would answer for my part, I would speak on God's behalf, I would open my mouth and answer, let come on it what would.

But be that ploweth, should plow in hope, as saith the Apostle. Now to what purpose is it to speak further hereof, since so slender Advantages have been hitherto made therein, by what has been before spoken, will some be apt to demand? And indeed it was the Advice of one, when I first adventured upon this Work, never to trouble my self about it; for, said he, *Tho your Design be never so Christian and good, yet the least grain of Interest lying in the way, shall quite ruin and overthrow it.* And I wish his words had proved less true.

But

But truly I am full of power, by the Spirit of the Lord, to tell Jacob of his Transgression, and Israel of his Sin, as saith the Prophet Micah. And Isaiah tells us, That the Watchmen upon the Walls of Jerusalem, were not to hold their peace; notwithstanding the greatest discouragements, day nor night; nor to give even the Almighty himself any rest, until he had established and made Jerusalem a praise in the whole Earth. Rather, the deafer Men are, the louder we are to cry. For, Truth however oppress'd, will have some Followers. The sturdy Youth in the Gospel, that at first did so peremptorily refuse to go and work in his Father's Vineyard, afterwards repented, and went. And even the unjust Judge, by much importunity, and for his own quiet, was, we read, at length wrought upon to hearken to the Widow's complaint, and to do her right. And tho these we speak of, have had this untoward Character, viz. of being such, who will do no right, nor take any wrong, fixed upon them; yet who knows how far our Assiduity may in like manner prevail? At least, 'tis certain, we have no Dispensation for our silence.

Str. Mat. 21. 28.

Str. Luke 18. 5.

For truly, unto this most unchristian Silence, must in a great measure be ascribed the large spreading of this Leprosy of Barjesuism and Irreligion, not only in America, (where, as I have \* elsewhere mentioned, a poor Slave was in effect whip'd to death for being baptized); but of its crossing the Seas into Europe, and from thence passing to the Eastern Indies: As by a most dreadful Story (related to me by one that had spent some time in those Parts) of the behaviour of some of our Factors towards the Natives of a certain place there called Jackatrâ upon Java, will appear; who desirous to be instructed in Christianity by the English, were most unchristianly denied the favour: they, forsooth, dreading lest their apt Scholars should thereby come to improve their Faculty in the Mystery of Buying and Selling, (as if that also were a Mystery of the Gospel), which in time might lessen their Gain, and so spoil all. However, what these refused, certain \* Mahumetans, (see here how much their Zeal for their Superstition surpasseth ours for the Truth); who soon after arrived at the same place, did more generously offer them; and of their own accord, without any of our Mens Scruples upon the score of their Mamman, freely communicated to them their Religion; which that People then embracing, are said to retain to this very day.

\* See Mr. Ricaut's Maxims of the Turkish Policy, wherein he often mentions the Turks Zeal to promote their Faith. Also Pet. Daniel in his History of Barbary, tells us, That the Turks will shew you kindness, to make you embrace their Religion. Pag. 308, 309, 310, 311.

But to leave these remote Parts, where Men may perhaps be supposed to act what they please, without controul, let us come nearer Home,



Home, to our own most *Protestant* Island, and even to *England* it self, and there see how much better the case is, or is in time like to prove amongst our selves ; where we shall find this superlative Wickedness to have i spread amain, even from Sea to Sea ; infected both the *East* and *West*, and gotten possession of the very heart of this Kingdom. I have been told, that when this Sermon was first preached in *London*, the Parish Clark, after all was done, fell to wondring that I should thus trouble my self to preach against *Negro's* and *Indians*, for that he said, there were none of that *Religion* in this Nation. But how much this poor Clark was mistaken, I shall from some four or five Instances, out of a great many which I have heard, soon discover.

Whereof the first that I shall mention, is of a Gentlewoman, who commending a certain *Negro* Wench that she had, for her towardliness and other good qualities, in the hearing of a Minister ; he demanded of her, why she made her not a *Christian* ? Whereat, casting her eyes strangely on him, and greatly wondring, she replied, That she had thought he would have given her better Counsel.

The next shall be of a poor Wretch of the like sort, belonging to a certain Lady, at that time residing in a place some seventy miles distant from *London* : With this *Negro*, a certain religious Gentlewoman condescended to discourse, and to perswade to *Christianity*, unto which she found him very inclinable ; but was interrupted by the Lady, who overhearing the Discourse, thereupon ran in ; and, as in a most hideous affrightment, cryed out, O, for *God's* (he might better have said the Devil's) *sake*, say no more to him of that. And so the Discourse ended.

The third Instance shall be of a *Negro*, whose Owner lived nearer *London*, viz. within some four or five miles distance of it. This *Negro* presented himself to the Minister, I think not of his own, but of a neighbouring Parish, desiring Baptism at his hands ; For which the Minister finding him not unqualified, did not absolutely refuse it, nor yet at present grant it him ; tis possible, as being of another Parish. But however, the Master coming to the knowldg thereof, forthwith sends a peremptory Messsage to the Minister, charging him upon his peril not to proceed.

The fourth is of a *Negro*, whose Owner resided somewhere near *Bristol*, (the places name I have forgotten) ; This *Negro* also addressed himself to the Minister, beseeching Baptism ; For the which the Minister finding him not incompetently fitted, did not deny it him ; only deferred it for the present. All which soon after arriving to the Master's jealous ear, he, with the like terrible Menaces, dehorted



dehorted the Minister; adding, what! this insistent enquiry, *Whether he would baptize his Horse?* But perceiving that the Minister little regarded his Menaces or Arguments, he goes home, and instantly chains the *Negro* under the Table among his Dogs; and there confines him in that double bondage for some time; till finding him thereby to become insurmountable, which is all they regard; he at length releases him, on his usual Chain; but with this strict charge, *Not to go any more to the Minister; Which the Negro not observing, the Minister, little esteeming this understood his Office, and that believed himself obliged to pay a greater respect to Christ's Command, of baptizing all Nations, than to the insolent American's forbidding it, publicly admits him into the Church by the Sacrament of Baptism; After having purged him, by demanding of him, whether his Desires herein did proceed from any hopes of temporal advantage, as for the obtaining of liberty, or the like? Which the Negro utterly renounced, declaring that he desired it only for the Salvation of his Soul.* This again coming to his Masters knowledge, as it could not well be kept from him, the *Negro* upon his return, was welcomed with his former Chain, wherein he was soon after conveyed on Shipboard, and sent to *America*: Where 'tis to be presumed, that according to the general custom there, he shall never more hear of *Christianity*. Three of these Passages I had from the Ministers themselves, even at the other was told me by the *Genewormin*, an eminent Clergy-man's Wife in those Parts.

Quest. By what Authority or Law, he could do this to that or any other Person?

I have heard also of a parcel of *Negro's* brought into *England*, concerning whom an especial charge was in the first place given to the Servants, not to mention any thing of Religion to them: Together with an intimation, (which was no other, than to invite some lewd fellow to the Villany,) how acceptable a piece of service it would be; to have a certain young *Negro* Wench of the Company got with Child. It seems they take this Fornication to be no sin, no not so much as Venial.

To these I may add, what I have heard, and do believe to be too true, viz. That the *Grandees* of one of those Colonies, were not long since for hardy, and wicked so impious, as to produce Articles against their Governor: Sir *J. M.* for his intended kindness to those People upon this account: How far their Complaint was admitted, I cannot tell. It was certainly an Intoxication, and for which he could produce no President in those Parts. So that Mr. *M.* seemeth to have been directed by a fallible Spirit, when in certain prophetic Lines, foretelling the large and speedy progress of Religion in *America*, he thus sang,

\* In his Temple.

Religion flourishes in our Land,  
And bids us pass to the American Strand,  
And a little farther you will make enquiry,  
You will know of us, *Thou shalt Religion to America bring,*  
They have their Gospel sent as well as we.

The contrary being here most visible; for instead of our carrying *Christianity* thither, they are upon bringing over the *blackest* *Bartholomew* and *Genethi* thither.

Now if the cause of this their so great spite against *Christianity*, and cruelty to the Souls of Men; even of their own Slaves; who wear out their days in perpetual toil and labour for them, should be enquired into, it would not be easy to give a satisfactory Resolution. Some indeed here in *London* have been ready to form Excuses for them, and to urge the danger of losing their Slave by his admittance to Baptism. But this certainly cannot be the true Cause; at least as to those Parts. I myself was accidentally present at the signing of an Act of Assembly by the Governor of *Virginia* for the Security of this practice. The late Laws I have been assured were enacted in the reign of the *Princess Anne* and *Stephen*, upon some discourse about this

If the Negro knew his Privilege, he might not to desire Baptism for the obtaining of his freedom.

this very thing, some five Years since, was pleased to inform me, That he had heard the late Lord Chancellor Finch declare, that he did not know of any Law now in force in *England*, (or words to that effect) whereby a *Slave* was released from Servitude by *Baptism*. And certainly he, if any Man, must have known it. Others will tell us, that *Christianity* will make them more crafty and cunning, and withal, more tumultuous and rebellious. But this Argument equally fights against *Christianity* in all other places, and renders it intollerable to all Conditions and Degrees alike, as well to *Freemen* as *Slaves*, and at Home as well as Abroad; and at this rate it must be banished out of the World. Others again are ready to suggest the Faddors of *Jacobus's* Reason: But what have *Slaves* to do with buying and selling, who have nothing of their own to dispose of? So that if the Reason were good, and of force against other freer *Gentiles*, (not to mention that *Christians* ought not, upon any account whatsoever, to put themselves into a condition or course of Life, which carries with it an inevitable necessity of perpetual sinning against God) yet it makes nothing against our *Negro-Slaves* admittance to *Christianity*. So that for my part I can deduce this cursed aversion in our *Planters*, from no other cause, than from their brutish and *Arbifical* \* temper, which they are willing to shift off and to excuse with such Pretences, as knowing how easily they will be here swallowed.

\* *Impii impi- gent, nec intelli- gent.* Dan. 12.

To this I might add that filthy Principle, which I think is almost universally received, and current amongst them, That whatever conduceth to the getting of Money, and carrying on of *Trade*, must certainly be lawful. As to instance in their cramming and spiriting Men out of *England*, with sugar Promises of large kindness to be exhibited to them at their arrival in those Parts: whilst at the very instant they intend nothing else but to expose them to sale, and to make *Slaves* of them, at least for some term of Years. This, with other the like practices, I have heard justified and defended, and that by Persons who appeared very honest Men for those Places, and that withal would seem to have at least some little sense of *Religion* above their Neighbours, (for a great deal would quite undo them); who yet because they never hear them contradicted, may possibly be persuaded of their lawfulness. And by the same Principle I suspect it may be, that even those do permit Polygamy to their *Slaves*, and also put them upon a necessity of labouring upon *Sundays*, to prevent their starving all the Week after.

Phil. 2. 21. *All seek their own, &c.*

Now all this, must in a very great measure be ascribed, to their want of being at first better instructed, and their not having the contrary Doctrines often inculcated to them, as well from the Pulpit as elsewhere. These *Tars* were soon whilst the *Watchmen* slept, or possibly when there were none at all; Then they grew up and got strength, and took deep root, and now it is thought too late to weed them up. Which notwithstanding I must affirm to be beyond all peradventure their strictest Dury. And the total omission whereof, for I never heard it mentioned, will one day prove a sharper *Thorn* in their *Sides*, than that innocent Paper, which some have

\* *Plerique rei difficultates cau-* by Letters to *England* so fiercely complained of. Thereby, as it were, strengthening the hands of those wicked Men, as the Prophet speaks, and hardening them in their *vultus, secundum* way. Who instead of encouraging, do talk of nothing but the difficulty \* of the thing; when not one has, as I could ever hear of, so much as tried or endeavoured it, no, not even accuse po- in their own *Familis*. For this had been to invite a heavy Persecution, not of Fire and Faggot, but which is much worse, of being slighted and neglected in their ordina- deprec. *Ind. Sal.* ry Treats and Invitations: To have been look'd upon askew by their Patrons and Grandees of the *Vestries*; to have had some Ascents put upon them; and so to be a little wondered at by the World. All of them very worthy Pretences, for those who

l. 3. 6. 22.

who

should glory in such Sufferings, and *rejoice that they were accounted worthy thereof*; that by their exemplary patience, under the greatest Pressures, should insill Resolution and Courage into others, and not only be contented to suffer, but to die for the Cause of Christ: Which this certainly is, if ever there were any such. It is indeed difficult, as some have made it; but surely not so difficult as it was, when Christianity was *every where spoken against*, and the whole World was set to oppose it; being not befriended by Authority, nor having so much as one single Person to countenance or stand by the Protectors of it. It is indeed more difficult than could be wished, at least to be gone thorow with at present: But yet methinks something might be endeavoured, if but for the good it has done, and to shew our good will towards it: And something also might as certainly be effected, were it but set about, and suitable means used for its carrying on: Nothing of which, besides the besprinkling of it with a few good Words, the precious holy Water of the Times, that I know of, was ever yet attempted or offered at. Some indeed have bespoke it as a very Apostolick Work, and a worthy Design; Whom I should believe to have been serious and in earnest, could they but have kept their Countenances whilst they spoke. So that, to use the Prophet's Language, I may say, *When I looked, there was none to help; and I wondered that there was none to uphold*. And whilst divers do, in plain down-right terms, determine it to be wholly needless; or if at all needful, yet no way to concern us; those *Elimas* in the mean time are not wanting, with their utmost industry, to oppose it as a most wicked Work. But it was St. Paul's case, at whose first Answer he complaineth, that *no Man stood with him, but that all forsook him*: for whom yet he prayeth God, that that Sin might not be laid to their charge.

Acts 28. 22.

*They say, and do not, Mat. 23. 3. Si non respici tibi dolet, at dissimulare certe est bene. Ter. Isa. 63. 5.*

2 Tim. 4. 16.

What Advantages our Adversaries do reap hereby, and how they make this Neglect, as a Shooing-horn to draw on their Proselytes, is not, I suppose, unknown. And I have some cause to believe, that it has lately proved an Argument of no small validity, to draw one of our Church into their Toyles. The Party little less than acknowledging as much in my hearing, at least that it went a great way towards it. And even their Women have gotten it by the end, and can make use of it as dexterously as their ablest Men. It being not long since, that a very smart Dialogue happened between two of that Sex; the one a strict Protestant, and the other a zealous Romanist: Who demanding of her, *When any of her Church had attempted any thing for the conversion of Infidels, in Foreign Parts, or even in our own Plantations*; And the Protestant thereupon producing a small Treatise to that purpose, she replied, *That, that truly was the first she had either seen or heard of of that kind among us*: But withal further added, *What hath been since done therein, or what encouragement given for others to tread in that Author's steps*? At which demand our poor Protestant Respondent was upon a sudden quite struck speechless.

I confess I should be no good Christian, if I did not desire a better Subject to write upon, than the Reproaches of the Protestant Religion, such as all these foregoing Passages are: But,

*Si natura negat, factis indignatio scripam.*

And yet, if by turning away mine Eyes, I could better suppress the Irreligion, which this supine Carelessness and Neglect has occasion'd and introduc'd; I should have wholly abstained from troubling the World with any thing of this Discourse. But the danger and miserable condition of those People (if at least it be thought to be such) calls for Action to all those who had not rather see Christianity lie waste, and for many

Souls

Souls to perish irrecoverably ; than to hazard their petty Interests, or disturb their Rest for the redress thereof.

Reply to his  
Reflections on  
the Reflector of  
Burton, p. ult.

But to this some will object, that the Times are not seasonable : Neither have they ever yet been so, that I could hear of. Others again will demand, What have they to do with shuffling Abroad ? let them look to their own at Home, where the state of Religion is so visibly declining ; Atheism, Ignorance, Error, Prophecies, Popery, and Superstition, encreasing, and getting up so fast as may deserve our whole care to put a stop to, and will suffice for Conversions, without looking Abroad, &c. As I find it especially urged in opposition to this Work, by a N. C. as I suppose, in a certain Reply made to the Reverend Dean of St. Pauls. Now, doth not this too strongly favour of Cain's surly reply to God Almighty, demanding, Whether he were his Brothers Keeper ? Had it not been much more proper for them to have asked, What have we to do with their Land and Labour, for thus to captivate and oppress them ? And for our Home Conversions, methinks it looks like the *Witch-man's* putting off his Trial till the Day of Judgment ; for so long, it may be feared, it will be, before most of those will be converted. But did not the Apostles (most of them at least) leave Judaea to preach to the Gentiles ; when in all probability not one tenth Person there could be converted ; leaving others to build upon that Foundation which they had before laid ? And at this rate, the rest of the World must have remained Infidels till this day : There being no Place nor People ever yet so perfectly converted, but that abundance of Chaff did always remain amongst the Wheat, even after the finest winnowing. And then, why may not these Conversions also be carried on both together ? And whilst our Reverend Brethren are in their several Stations here, persuading those home-different Parties, would it be all incongruous and impossible, that some few, out of our many supernumeraries, should be appointed to preach to the Gentiles abroad, both English and others, (for neither the Blacks nor *Tamies* only are the *Heathens* there) at the same time. Certainly, if the one ought to be done, the other ought not to be left undone. Besides, we should employ our Talent to the greatest advantage for our Lord's Honour, and this unquestionably is amongst the unprejudiced *Heathens*. And therefore St. Paul refused to trifle away his time amongst his perverse and blasphemous Countrymen, when he saw no good could be wrought upon them, (who had already judged themselves unworthy of Everlasting Life,) but turned to the Gentiles, unto whom he tells them, That the Salvation of God was sent. There being, as Solomon saith, more hopes of *Forlorn*, than of those that are conceitedly wise. And saith Almighty God to Ezekiel, Thou art not sent to a People of a strange Speech, and of a hard Language ; For, surely had I sent thee unto them, they would have brokened unto thee. But the House of Israel will not hearken. And St. Paul likewise had the same assurance touching his Gentiles, viz. That they would hear him. I know nothing to oppose this, besides provision for their Maintenance, who shall be employed upon this Errand : Which, if the common way will not suffice, yet, God be blessed, we are not so utterly destitute and spoiled, but that of that little which remains, something might be allotted and bestowed as a grateful Acknowledgment upon the Service of that Faith by which we received it. I shall not mention from whence this is to arise, because it may possibly give offence. Tho certainly the choicest of our Stores cannot be too good to be laid out upon that which at first brought us whatsoever we have. And our cheerful and ready compliance, will be an infallible Argument of our affection to it. But if we spend much time in resolving, (as too much hath been already !) questioning and disliking this and that Proposal and Method, perchance the Season may be over, and it may never more come into our power to do any thing in

if an ill ~~man~~ ~~or~~ ~~lawless~~ ~~man~~ ~~will~~ ~~not~~ ~~and~~ ~~here~~ I should judge, that our *Mart. Ep.*  
 Charity in this Case, ~~ought~~ ~~most~~ ~~properly~~ ~~to~~ ~~begin~~ ~~at~~ ~~home~~; I mean, amongst the  
 Subjects and Tributaries of our *Plantations*; and not rather (as some I have heard  
 have protested) in such ~~remote~~ ~~Places~~ where we are less related. *\* Viz. In the East-Indies.*

Others again will suppose this Work not to be effected, but by the Countenance  
 and Encouragement of a *Parliament*. But God be thanked, the Laws in force, are  
 all in favour of *Christianity*, not is there any want of such Laws. So that the true Ser-  
 vants of Christianity, without regard either of *Life or Liberty*, preach pursuant to any  
 Text in the whole Bible, without any need of new Laws for his justification. But if  
 a *Parliament* be of such absolute necessity for the carrying on thereof, blessed be God  
 we have one at hand, who doubtless, upon a due Application, will not be wanting  
 to contribute their utmost assistance to so religious and good a Work. However, at  
 the worst, we are in no worse condition than the *Apostles*, and first preachers of *Chri-*  
*stianity* were. And should it happen, which God forbid, that even the whole Civil  
 Power should ~~refuse~~, or even ~~prohibit~~ this preaching, yet I cannot believe that to  
 be a sufficient Plea for our Silence. And I must no less declare my self of a different  
 Judgment from those who hold the contrary, tho' unarm'd with *Miracles*; as pre-  
 scribing the Service of *Christ*, and Salvation of Souls, to be of much greater conse-  
 quence than any worldly Concern can possibly be; and being no less perswaded that  
 neither Secular Interest, Reason of State, nor any prudential Consideration whatso-  
 ever, can in the least justify such a Neglect, or Silence.

But there are no less than four potent Objections against this Work still remaining  
 to be considered. As,

First, That this Kindness, especially to Slaves, will make them *Hypocrites* only, and  
 not *Christians*. They will be apt, notwithstanding the Laws before-mentioned, to run  
 to *Barbism* in hopes of Liberty, having hitherto flattered and hugged themselves with  
 such thoughts.

Secondly, It will displease the Merchants.

Thirdly, This is only some pretty Design, which I am hereby managing for my  
 self.

Fourthly, What I have both formerly and now said herein, is all Lyes; The *Plan-*  
*tors*, Men of extraordinary Credit, having so declared. A Man would judge that  
*Christianity* were grown extraordinary cheap, and of low esteem with those Obje-  
 cters, when such groundless Slanders, and *blind Shifts*, shall be admitted to its pre-  
 judice; and its Cause quite given up by them upon such empty Suggestions.

But, to begin with the last. What? is all but Lyes? Is not that true, touching the  
*Merchants* not being admitted to *Christianity*? Why then did those very *Planters* them-  
 selves, at least by their *Agents*, both own and defend it, some time since, before the  
 Council? And even then giving in their Reasons, such as they were, for the contrary?  
 Admit but this one piece of monstrous Absurdity, this so impudent Impiety, which  
 is too evident to be denied, and the rest may, without any great difficulty, be suppo-  
 sed; at least, it will not be for their credit to put me to prove even the worst of  
 them.

The next to it is of the like force and nature, wherein the Argument thus runs, That  
 to defeat and spite me, *Christianity* is not to be promoted; nor the Souls of Men saved.  
 Very *Christianly* both spoken and concluded? See here of what different Tempers  
 these Objectors are, from that of St. Paul; Some, saith he, *desired* *to* *preach* *Christ* *for*  
*Envy and Strife*; and some *also* of *good Will*: *Whom* *then*? *notwithstanding every Way*, *win-*  
*ning in Patient or Truth, Christ is preached*; and therein do I rejoice, yea, and I will rejoice.

*Phil. 1. 15, 18.*



It seems, so that the Work were done, which he so passionately persecuted and laboured for; he did not so much regard the undue Motives by which Men were induced; and persuaded to it; which these here do wholly seem to do.

Gal. 1. 10. For the next; I would fain know what kind of *Merchants* these are, who will be displeased upon this occasion? Either we must please, or displease them. But St. Paul assures us, (and I suppose in this very sense) that if we please Men, we cannot be the Servants of Christ. At this rate, *Elijah* was not to have displeased *Abah*; nor St. John the Baptist, *Alved*; in the Collection of those days, we are yet taught to pray, That after his Example we may constantly speak the Truth, boldly rebuke Vice, and patiently suffer for the Truth's sake. So that it is evident, we must, as the case stands, either displease them, or act contrary to our Prayers, and disobey Christ. We are not to please our Neighbour, but for his good to edification, saith St. Paul.

Rom. 15. 2.

St. Mar. 3.

St. John 3.

Lastly, Why should these be any more *Slaves* than themselves? Since that God's Grace is free, and may be bestowed upon whom he pleases. He can raise up, of these *Stones*, *Children*, unto Abraham: And his Spirit bloweth where it listeth. Besides, in a very short space would confute that foolish Opinion of their Freedom, when they had seen some of their Fellows continued in their former State, even after Baptism. One would think, that Men were ashamed and weary of their Religion, that can admit of such Slams against it.

But now after that, all their pitiful Reasonings are vanquish'd, and their Arguments put to flight, yet nevertheless it cannot still be other with them, than impracticable; nor are there wanting some that, to save trouble, from amongst our selves are inclined to believe as much. Good God! that Christianity, after its consequence in the World for near two thousand Years, should now at last be excluded for its impracticableness. A Position which every Man, endued but with common sense, may at once see as well the wickedness as the folly of it. The Disputer that denied Motion, and was not to be confuted but by practice, (which these also must) was not half so ridiculous.

But perchance they will say, 'tis only impracticable to Slaves. If so, why are the Native Indians upon the Continent, who are only Tributaries, and whose Habitations are many of them environ'd by the English, equally neglected, and their reduction to Christianity as much scoff'd at as the other? And why were not those poor Barbarians of *Jachatrâ* (before mentioned) admitted thereto, when so earnestly importuned and besought by them? But to answer the Objection.

If Christianity be impracticable as to the condition of Slavery, why then did the Apostles both preach and write, to and concerning \* Slaves, either for their Conversion, or Confirmation in Christianity? For either they therein did well, or ill: If well, then ought we to imitate them therein: But that they did ill, was never, that we find, once suggested, no not by the Heathen Masters themselves. For those still remaining as much their Slaves as before, of what wrong could they complain, unless of their being made better and more faithful Servants by Christianity, than they were? But if by Baptism they were set at liberty, (which the Example of *Onsimus*, and the express words of their several Epistles, do prove that they were not) then it is evident that the Apostles did not suppose the Master's Interest in his Slave to be of greater account than the Slave's Salvation: Nor that they ought to value his Displeasure or Profit, thus standing in competition with their Duty; which is exactly our Case. Again, if

18, &c.



those of other Religions do, with great Industry and Zeal, both endeavour and effect, (as it is plain that they do, whilst ours do not only neglect, but forbid it); then it is clear that therein those do act more agreeably to the *Apostles* and *Scripture-Rule*, than our selves; whom yet we so frequently charge in other things of less moment, with deviating from it; And so forgetting how we condemn our selves whilst we blame them. However since these do it, where is then the impracticableness thereof? or how comes it to be less practicable to us, than to them? If they do it less perfectly, as is suggested, yet still they do it. \* If *antia*, let us do it better: Only let us not under that pretence be said never to do it at all.

If any Man have not the Spirit of Christ, he is none of his, saith the Apostle: Now Rom. 8. 9. Christ's Spirit was to promote the Salvation of Mankind. But of what Spirit must those then be that do neglect and hinder it? And if any Man love not the Lord Jesus Christ, let him be Anathema; that is, utterly accursed from him: But what love can there be in endeavouring to rob him of that which he so dearly purchased with his Blood? All Knowledge, all understanding of Mysteries, and all Faith, without this Charity is nothing; Yea, the bestowing of all our Goods to the relieving of the Poor, and even the giving our Bodies to be burnt, without it, will profit us nothing. This is a thing which all Sects and Parties do most generally agree in: No Scruples to tender Consciences will from hence arise; it being impossible that any should oppose it, but such only who have lost all Conscience.

And certainly, if Christianity and the Souls of Men be worth our care, it cannot be but that something in order thereto will speedily be endeavoured; the thing in its self being most easy, and there wanting nothing, but some resolute and wise Agent to push it forward. As for the impotent railing of those *Barbists* and *Elymists*, (for God be thanked that is the worst they can do) it is to be pitied, and contemned, rather than dreaded or regarded by us. Or at the worst, a vigorous pursuit would in a short time both disarm and silence them. There being no Scrumptet so impudent and void of shame, as to assert and practice her lewdness in the presence of more vertuous People. Nor has it been heard that any Thief has been so confident, as to defend his Rapines and Slaughters before an upright Judge. And it being a thing so utterly incongruous and contradictory in it self, for Men to call themselves Christians, yea, and of the most refined sort too, and yet at the same time to oppose Christianity, that it is impossible but at the first manifest onset, they must needs be baffled and shamed out of it. For *Wickedness*, as the wise Man saith, condemned by her own Witnesses, is very timorous, and being pressed with Conscience, always forecasteth grievous things. So that there seemeth nothing more to be needful, but the Watchword from our vigilant and prudent Leaders, to the faithful Souldiers of Christ, boldly to fall on, and to attaque them: The Victory cannot but be easy over those that fight against God. And pity, yea infinite pity it would be, that so Holy and Righteous a Cause, should be so slightly lost; and that a Matter of such External Consequence, so much tending to our Redeemer's Honour, and to the good of those many Myriads of Souls, viz. of our Negro's and Indians, Slaves and Tributaries, all of them the Subjects of this Kingdom (and should be also of our care) should be suffered to miscarry, only through the want of a few words speaking, a little endeavour, and of so much courage, as but to look the Enemies of Christ in the face; and where the Act is self doth carry its Recompence, and makes us full Amends. For, whilst we become Eyes to the Blind, as holy Job speaks, and Feet to the Lame; delivering the Poor that crieth, and those

See A. B. Abbot's History of the New World, where he makes often mention of the Jesuits and Friars labours in this kind in America; A Prelate that was never suspected for any friend to them.

\* Si tibi displicant, fac meliora, precor. Mart. Ep.

1 Cor. 16. 22.

1 Cor. 13. 2, 3.

Wisd. 17. 11.

Job 29. 17, 12, 13, &c.



# Trade preferr'd before Religion,

AND

*Christ made to give place to Mammon:*

Represented in a SERMON, relating to the  
PLANTATIONS.

JER. Chap. 2. Part of the 34<sup>th</sup> Verse.

*Also in thy Skirts is found the Blood of Souls; &c.*

The whole Verse runs thus;

*Also in thy Skirts is found the Blood of the Souls of the poor Innocents; I have not found it by secret search, but upon all these.*

**T**His Particle [*Also*] standing at our first entrance into the Text, requires us to raise our Eye to the foregoing Words, both of this, and of the former Chapter. In the first of which we find our Prophet, as it were opening his Commission, asserting his Authority as derived to him from God himself. *Before I formed thee in the Belly, I knew thee; and before thou camest forth out of the Womb, I sanctified thee, and ordained thee a Prophet unto the Nations: Therefore thou shalt go unto all that I shall send thee, and whatsoever I command thee, thou shalt speak.* And the better to qualify and enable him for this great Work, it is added, *Behold, I have put my words into thy Mouth.* And then to create a Resolution and Cou- Chap. 1 ver. 5.  
7.  
Vers. 9.

B

rage

rage in him suitable thereto, and that he might go on with a steady boldness and assurance in this so hazardous and thankless an Employment, it is promised that he should be *an Iron Pillar, and a brazen Wall, yea, a defended City against them*; And that therefore *he was not to be afraid or dismayed at their Looks*, (that being the worst they should be able to do against him,) for that God himself would most certainly be with him, to preserve and deliver him.

In confidence whereof, we find him in the next Chapter betaking himself to his Function; and in charity to his own ungodly Nation, beginning with them first, unto whom indeed he was especially sent: Where after a brief rehearsal of the many benefits conferred upon them by God himself, as that *he had broken their Yoke, and burst their Bonds, had brought them into a plentiful Countrey, which he had designed for them, to eat the fruits thereof, and the goodness thereof*. That he had there planted them a noble Vine, *wholly a right Seed*, instructed them in the best and purest Religion; with abundance of the like Privileges and Immunities, which by his especial Favour and Munificence, they enjoyed above all other People; I say, after this, the Prophet at last bespeaks the Almighty as falling thus to expostulate with them: *What Iniquity have your Fathers found in Me, that they are gone away far from me? And, Hath a Nation changed their Gods, which are yet no Gods? but my People have changed their glory, for that which doth not profit*: Charging them that they had turned their Backs to him, had spoken and done evil things with their utmost might, and as far as they could Adding, *that they were become cruel, and unthankful, and (which was worst of all) incorrigible*; and in a word, *worse than the very Heathen*. That by their customary and long Practice in that cursed Trade of Sinning, they had attained a notable aptness and dexterity therein, even beyond the proficiency of the most wicked, whom, it seems, they were able to teach. In fine, they are told that they were *wholly turned into a degenerate Plant of a strange Vine*; had defiled the Land which he had brought them into, and made God's Heritage an Abomination.

And now after this so large and foul a Catalogue of their Impieties, one would have thought that the Prophet must have been at a stand, and could have proceeded no further; when to compleat the charge, and to render them for ever both inexcusable and infamous, he adds to it a certain new, and before unheard-of Villany, *viz. of exercising those their Hellish Cruelties, not only upon the Bodies, but extending them to the very Souls, and that of poor Innocent Men*: Which, as bad as it is, is yet exceedingly aggravated by their Impudence in the perpetration, shewing that it was grown into a Fashion, and become

Verf. 18.

Verf. 19.

Chap. 2. 4.

Verf. 7. 10.

Verf. 21.

Verf. 5.

Verf. 11.

Hic tuâ impudentiâ quæ omnes superas, etiam improbiſſimos doces improbitatem.

Jon.

Verf. 33.

Verf. 7.

Verf. 21. 37.

come customary amongst them; nor committed in private, or in the dark, as if ashamed of it; nor yet detected by any laborious Search, or Scrutiny; but acted openly, and in the Face of the Sun, like *Salom* upon the House top; and even owned and justified by them to the whole World: They did, as the Prophet speaks, *TRIMM*, that is, by false reasonings and Sophistry, and probably sometimes by the loudest Lies defend and assert their Impiety; nor could by any Argument be persuaded to acknowledge it to be so: But on the contrary, boasted themselves *Innocent*, proclaimed that they were *not polluted*, and that *they had not sinned*, notwithstanding that *their way in the Valley*, as the Prophet speaks, was so notorious. They might perchance have an Eye unto their *MAMMON*, and belike, deemed that the necessity and benefit arising to them from their Trade and Commerce with Forreign Nations, would not barely excuse, but even consecrate the Villany.

This then, in short, was their case; God had most mercifully and wonderfully delivered them out of *Egypt*, and not only so, but had likewise brought them into a Land, which, as the Prophet *Ezekiel* expresseth it, *he had espied for them*, and which was indeed *the Glory of all Lands*; the entire and full possession whereof was given them upon this sole Consideration, and these only Terms, *viz.* That they should cast away all their Abominations, and become Trumpets of God's Praise, and declare his Glory among the Heathen, *Psal.* 69. no doubt for the Salvation of their precious Souls. But instead thereof, even from the very time of their first entrance into that Land, they practised all their former Abominations, and that with both Hands earnestly; and instead of declaring, they stifled and concealed his Eternal Counsel, forbidding the preaching of it to the Heathen, that they might [not] be saved; and so they pleased not God, and became the murderers of Souls.

Which very thing in this Charge doth seem to have been their singular and grand Crime, *viz.* Their acting in and connivance at the most open and prophane effusion of the Blood of Men's Souls, and that too in that very Land which God had given them to a contrary end and purpose: And the not decrying nor discountenancing of which Wickedness, by such other of them who possibly might be less active in the perpetration, bringing them also in as Associates and Partizans with the rest, and rendering them thereof equally guilty.

But here methinks I perceive my self ready to be interrupted, and told; that this is a forced Interpretation, and cannot be the proper

Non sunt  
cliam peccata  
tua ut perve-  
ligatione sit  
opus, palam  
sunt, omnium  
oculis exponit  
Idem.

Quid boasts  
prædicas viam  
tuam? Vulg.  
Ed.

Quid niteris  
bonam osten-  
dere viam tu-  
am? Jan. Why  
TRIMMEST  
thou thy way?  
vers. 33.

Chap. 10. 6.

1 Thel. 1. vers.  
11: 16.



meaning of the Text, which, say they, was intended only to reprove those *bloody Immolations* of Children, offered without the Gates in the Valley of *Hinnam* (and so as it were in the Skirts or Suburbs of *Jerusalem*) unto *Moloch*; the Words, *Innocents*, and *Poor*, manifestly implying no less. Further adding that there can be no such Sin as shedding the *Blood of Souls*, properly so taken; They being, as the Poet speaks, ἀναίματος, destitute of Blood, and *Immortal*.

Unto the first of which, I answer, That the Words in the *Hebrew* here rendred by *Poor*, and *Innocents*, do not necessarily import the same signification with the *English*, where Time and Custom have made *Innocents*, and *Infants* (or little Children) to be almost synonymous and convertible; and the Adjunct, *Poor*, to represent one afflicted in Mind or Body, as well as Estate or Fortune; one that groans under Oppression or Sickness, or some other such like Calamity, and not under bare Poverty only, which is the most natural import of that Adjunct, and under which Children or Infants cannot so well be said to fall; who, as they are not capable either to gather or use *Riches*, so neither can they properly be said to be either *rich* or *poor*. These Sufferers therefore were not *Children*, but *Men*; possibly, as *Poor* in Fortune, as *miserable* in Condition. They were *Pauperes & Egentes*, as the *Vulgar Latin* and *Tremelius* do render the Word, which is wholly omitted in the *Greek*; where they are only called ἀδάας, (without any mention of their other condition;) signifying *insoules*, *Indemnes*, *damni expertes*, *plagis intastus*, as well as *Innocentes*. All which can hardly be understood of little *Children*: And therefore I cannot so readily assent that our Prophet here intended these.

And then to the second part of the Objection, I likewise answer, That this expression of *Blood*, with relation to the *Soul*, is divers times used in Holy Scripture; particularly by *Solomon*, *Prov.* 28.17. if we consult the *Original*; In several places also of \* *Ezekiel*; and in the † *Acts* by *St. Paul*, which I shall have further occasion to mention. And for the Translation of this Text, it exactly agrees with the Letter of the *Hebrew*; and that, I doubt not in its most primitive signification; both the || *Septuagint* and \* *Latin Versions* (as in the former) answering thereunto. And therefore should our Prophet's intention herein happen to be other, (which there is no convincing Argument or reason to prove) yet I shall not in the least scruple to follow the Letter both of the *Original*, and the rest of the *Translations*, especially our own. But from the Words, as I here find them, shall conclude, that there may be and is, at least in some sense or other, such a Sin as this reprehended in the Text, viz. of *shedding the Blood*, and *murdering of Souls*. And

\* Ezek. chap. 3.

18. & 33.

† Act. 20. 26.

See also Wild.

1. 11. And

Ecclus. 21. 2.

In both which

we read of the

Souls being

slain.

מָוֶת

from שָׁחַ

signifying ani-

ma, animus,

&c. Page. Th.

ling. sanct.

1. Aluana Ju-

20's d'Sinor,

Sept. Interp.

\* Sanguis ani-

marum egen-

tium [sanguis]

innocentium.

Trem.

Sanguis ani-

marum paupe-

rum & inno-

centium, Vulg.

Id.



And upon this *Foundation* it is that I intend to raise my ensuing Discourse; and therein shall observe this *Method*, and shew,

- I. What this Sin is, and wherein it consists.
- II. The several ways by which it is committed.
- III. What are the common *Inducements* thereto.
- IV. The most *horrid Nature* thereof, and how infinitely displeasing to Almighty God.

V. The *Place* and *Persons* here especially charged.

VI. I shall enquire what *Relation* this Text may have unto us, and how far this *Church* and *Nation* may be chargeable with this Sin.

VII. Which being dispatch'd, and having discovered some, and those no small spots and stains of this Blood upon our *own*, no less than upon *Jerusalem's Skirts* and Garments, viz. by our neglecting the Souls of the poor Heathen in our Plantations, (and even here at home.) I shall from the hainousness of the Sin, and from the Prophet's severe reprehension of it in *Jerusalem*, in the seventh and last place, infer the most *indispensible* and *absolute* necessity of our speedy redressing this *abuse* and *neglect* of our duty to God, and to our *own*, no less than to our *Peoples Souls*.

I. FOR the first of these. I have before shewed, that in Scripture Language, there is a *Blood of Souls*; but then what that Blood is, and wherein the Crime of shedding it doth consist, will need some further Explication. As for the Phrase, it must be supposed to be an *Hebrew Idiotism*, or a Metaphor taken from the Function and Imployment which the Blood sustains and exerciseth in the Body, which *Moses* saith, *is the Life thereof*. So that to *shed the Blood*, the Crime here Gen. 9. 4. charged, is to *take away the Life*, whether of Soul or Body.

Now God Almighty being the sole Life of Man's Soul, the very *Fountain of living Waters*, and in whose light only she can see Light; the Psa. 36. 9. miserable deprivation of his Favour can be no less than the *shedding of her Blood*, and the taking away the *Life thereof*. It is to subject her to God's Eternal Wrath and Curse, the *true second Death*, spoken of by St. *John* in the *Revelations*; the same also which St. *Paul* terms Chap. 20. 6, 14. to be *accursed from Christ*, and even to be *blotted out of God's Book*, Rom. 9. 3. which *Moses*, Exod. 32. in that mighty Zeal for his Nation, sued for. In short, it is the sum total of whatsoever is deplorable and wretched, vers. 31. and to be deprecated and avoided by all Mankind.

Which loss of God's *Favour*, with the dismal Consequences thereof, is solely occasioned by an ungodly course of Life, and by *Infidelity*:  
Piety

Piety and Vertue, being the same to the *Soul*, which good Blood is to the *Body*; and what the mischievous *effusion* thereof is to the latter, the same must the *profusion* of evil manners be to the former: So that this shedding of the *Soul's Blood*, is nothing else but a spiteful *captivation* and detaining of Men under God's Wrath and Displeasures, a permitting or forcibly compelling them to persist in *Infidelity*, and a wicked Life, the most natural effect thereof, and which is therefore the first Root or Spring of Misery and Death to the *Soul* of Man. From whence it is that when Almighty God, in the 3<sup>d</sup>, 18<sup>th</sup>, and 33<sup>d</sup> Chapters of *Ezekiel*, threatens to require the wileless Offender's Blood at the *Watchman's* Hand; 'tis plain that thereby was meant, such Sins and Enormities, which he, through the want of timely notice from the *Watchman*, had run into. And when *Job* (*Chap. 16.*) forbade the *Earth* to cover, or conceal his Blood; 'tis understood that he then made his Purgation, as to the foul suggestions of his Enemies; wishing therein that his most secret and concealed Sins, there stiled his Blood, might be laid open to the view of the whole World: so plainly would his innocence then appear, at least as to the Crimes, by his back-Friends, so unjustly charged upon him. So also *St. Paul's* attestation of himself, as to his being pure from the Blood of all Men, is to be understood of his being no way chargeable with their Ignorance and *Infidelity*, nor with the Consequences thereof, viz. their other grosser Impieties; as having even day and night with Tears warned them thereof, at no time shunning to declare unto them the whole Counsel of God, nor keeping back any thing that was profitable for them. And so much for the Nature of this Sin, and wherein it consists. I proceed unto the next Particular;

Verf. 18.

Acts 20. 26.

Verf. 31.

Verf. 10, 27.

II. WHICH is to shew the several ways by which this Sin is committed; and this I intend for a Light or Sea-Mark, by the help whereof Men may avoid the danger of running upon it: And they are especially two. Whereof

The first is by publishing of false Doctrine, which by debauching of Mens Minds and Judgments with evil Principles, doth necessarily lead them into Immorality, and a wicked Life, which, as I have shewed, is the most certain ruine of the *Soul*. For if, as our blessed Saviour testifies, the Truth doth make Men free, then must Falshood be the occasion of their Bondage; and if right Principles be the only sure Guides and Conductors to Happiness, the contrary must needs lead us to Misery and Ruin. For he that believes amiss, will consequently act so; it being most natural for Men to act according as they are inwardly

St. Joh. 8. 32.

wardly persuaded. *Falsa Doctrina* then must be confessed to be the Bane and Prison of the Soul. The Publishers and Promoters whereof, can therefore be no other than its most perfect *Betrayers* and *Murderers*. For which reason doubtless it was, that our Lord Christ in his Gospel commands us to *take heed, both how, and what we hear*: St. Mark 4. 24. St. Luke 8. 18. Prov. 19. 27. confirming Solomon's advice, thus warning us, *Cease, my Son, to bear the Instruction that causeth to err from the words of Knowledge, as being so destructive to the Soul.*

And no less, in the second place, may this guilt be contracted by *prohibiting and concealing the Truth*; this being a sacrilegious robbing the Soul of her necessary *Sustenance*, and is not so much a *stabbing* or a *poysoning*, as a *starving* of her; The knowledge and practice of the Truth being that alone which can *reconcile* her unto God, and entitle her to his Favour, which is the *Life* thereof. For, as *Syracides* saith, *The Bread of the Needy* (as well the Spiritual as the Temporal) *is their Life, and he that defraudeth him of it, is a Man of Blood: And he that taketh away his Neighbours Living, slayeth him; and he that defraudeth him of his Hire, is a Blood-shedder*: So likewise, *That the Soul should be without Knowledge, it is not good*, saith the wise *Solomon*. Indeed it is no other but to murder her. And therefore he saith again, *That the Lips of the Wise disperse Knowledge, the most proper and necessary Food for Men's Souls.* Ecclus. 34. 21. Prov. 25. 2. Chap. 15. 7.

This was it which Almighty God complained of by his Prophet *Hosea*, *That his People were destroyed for lack of Knowledge*; Instruction, the means thereof, being withholden from them: And likewise in *Isaiah*, where it is lamented, *That they were gone into Captivity, and their honourable Men were famished, and their Multitude dried up with Thirst, because they had no Knowledge*. This also was the sad condition of the poor Flock in *Zachariah*; They fell into distress, because there was no *Shepherd*, or such only as did not regard nor pity them; no not when they were sold and slain. For those that were cut off, they did not visit, they neither sought out the young, nor healed the broken, nor fed that which was still; But that that dieth, let it die, was all they cared, so they might but eat the flesh of the fat; retain the Oppressors Favour, and so thrive and grow rich. Wherefore, to obviate this fore evil for the future, Almighty God in the Chapter ensuing the Text, *promiseth to give them Pastors after his own Heart, which should feed them with Knowledge and Understanding, the only sure Preservatives of the Soul.* Chap. 4. 6. Chap. 5. 13. Chap. 10. & 11. Chap. 3. 15.

Nor let any one here think to *shift off* this Guilt, by lessening this Sin into an *Omission* only (even where it so happens, which is seldom;)

it being our very great *Crime* to but omit what is our strictest duty to perform ; as most certainly it is to persuade others to both believe and practise whatsoever we hold our selves obliged to. The forbearance whereof was, in *Moses's* Esteem, no less than a *hating* of our Brother, who therefore thus directs us ; *Thou shalt in any wise re-buke thy Neighbour, and not suffer Sin [to rest] upon him ;* or (as 'tis in the Margent) *that thou bear not Sin for him ;* intimating therein the danger of that Omission. That all connivance at Wickedness, is an encouragement to it, especially in such who both can, and ought to prevent it, was the opinion of a virtuous Heathen. Agreeable to that of *St. James*, *To him that knoweth to do good, and doth it not, to him it is Sin.* *Solomon* did not hold him excused who had [only] forborn to deliver those that were drawn unto Death, and that were ready to be slain ; no not tho he pleaded Ignorance, and should say, *that he knew it not :* For, as it follows, *Doth not he that pondereth the Heart, consider it, and he that keepeth the Soul, doth not he know it ? And shall not he render to every Man according to his works ?* The Piety of the great *Artaxerxes*, would not allow that any should remain ignorant of the *Laws of the God of Heaven :* And therefore in his Commission to *Ezra*, he gives an especial charge for the careful instruction of those who knew them not. It was not enough in our blessed Saviour's esteem, for *St. Peter* to be converted himself, but that being accomplished, he was to employ the like charitable endeavours for his Brethren also. And upon that so prevalent motive of Charity, our Blessed Lord urgeth to all in general a seasonable Reproof and Admonition of our Brother ; For, *if he hear thee, thou hast gained thy Brother,* and thereby saved his Soul. This is that perfect love of God and of our Brother (or Neighbour) which cannot be separated ; and which whosoever wanteth, is at once an Enemy both to God and to his Brother : For, *he is a Liar and a Murderer,* saith *St. John ; He walketh in Darkness and not in Light ; He abides in Death,* and can have no hopes of *Eternal Life ;* withal adding, that such a Person is not of God, and cannot love him, *that hates (or doth not love) his Brother ;* confirming his Assertion with a most substantial Reason, demanding, *How he can love God whom he hath not seen, who hateth his Brother whom he hath seen ?* For whom he ought to lay down his Life, but much more to extend his Charity, and to open his bowels of Compassion to him, being in need, whether of Spiritual or Temporal Assistance. So that this Omission, as they term it, which, of a charitable pious Christian, renders a Man a Liar, a Murderer, and an Apostate, &c. is but a *kid Plea*, and very far from an extenuation of our Crime.

Lev. 19. 17.

Qui non pre-  
pulsat in iu-  
an, cum potest,  
infert. Tul.

Chap. 4. 17.

Prov. 24. 11.

Chap 7. v. 15.

St. Luk: 12. 32.

St. Mat. 18. 15.

1 Joh chap. 3.

3. 4.

See Chap. 3.

Verf. 10. &

chap. 4. ver. 20.

Chap. 3. 10, 17

But then if this love of our Brother by admonishing and reproving him be thus every Man's duty, much more must it be of such, who are peculiarly *ordained* and appointed to that work; as we read the Watchman in *Ezekiel* was, against whom it was determined, That *he should surely die, if he did not speak to warn the wicked from his way*. Wherein it is observable, that nothing of any Crime actually committed by the Watchman is therein mentioned, but only an *Omission* of his Duty; nor was this Penalty to be inflicted for any treacherous correspondence with the Enemy, or for *betraying* his Cause or Party, but only for *holding his peace* in a time of danger. From hence alone could St. Paul acquit his Innocence, as to the *Blood of all Men*, because he had not omitted to declare to the Souls under his charge the whole counsel of God, nor any thing that was profitable unto them; Of which yet his partiality or silence must have implicated him deeply Guilty: For it had been a *concealing of the Truth*, and therefore confessedly a shedding of their Blood, and a murdering of them. This was that *Fruit* which our Lord Christ acquaints his Disciples, that they were to go and bring forth, and that their *Fruit might remain*, and which alone could qualify them for that honourable Title of his Friends, viz. by an industrious and active conformity to all his Commands; of which, this we are speaking of, was *none of the least*. And how far those shifts and excuses, which upon this occasion are usually produced, will avail us at the last day, the sad doom both of the *slothful Servant*, and of the *sleepy Virgins* may serve to inform us. And so much for my second Observable. I proceed now unto

Chap. 33. 8.

Acts 10.

St. Joh. 15. 16.  
Vers. 14.

St. Mat. 25.

III. THE Third, which is to represent the most usual and common Inducements to this Sin; And they are four: Whereof

The first is that *root of Bitterness*, or spirit of Unbelief, attended with a most violent *Spite* or Enmity to Religion inwardly lodg'd in the Heart; such as is generally observable in Atheists and *Anti-Religionists*, especially where Religion doth happen to sute less with their *Secular Interests* and Designs. Or else, such as was visible in *Amaziah*, the Idolatrous High-Priest of *Bethel*, or in *Elymas* the Sorcerer, in *James* and *Jambres*, and divers others; who possibly might resist the true, only for the sake of their *false Religions*. Or, lastly, such as are possessed with a Spirit of *Gallionism* and Indifferency which or what Religion shall prevail; whether *Jesus* or *Mammon*, *Barabbas* or *Christ*, so that they may be at ease, it is the same with them. But against whom our blessed Lord hath positively declared, saying, *He that is not with me, is against me; and he that gathereth not with me,*

Amos 7. 12.  
Acts 13.  
2 Tim. 3. 8.  
Acts 18. 17.

St. Mat. 11. 30.



*Scattereth.* Now the foundation and root of this, is nothing else but *Infidelity*; They set against, or neglect Religion, because they believe it not. For, as the Prophet *Micah* observes, *All people will walk every man in the name of his God, and of that Religion which they are persuaded of.* As for instance; a *Jew* will make his boast of the *Temple of the Lord*, and stand up for his antiquated *Ceremonies*; A *Turk* will assert his *Alcoran*, and rather than fail will buy over *Profelytes* to his *Superstition*. And some *Christians* there are too, who (to the shame of others who do oppose or neglect it.) will do the same for theirs. The *Ephesian* Craftsmen would adventure upon an *Uproar*, rather than suffer their *Diana* to be blasphemed. Yea, the silly *Worshippers of Baal* could cry aloud from morning till noon, not sparing their flesh from *Knives and Launcers* for the honour of their *paultry Deity*; Nor would the *Gentiles* change their *Gods*, of whose *Divinity* they were before persuaded, as our *Prophet* observes. But these, as saith the same *Prophet Micah*, *know not the ways of the Lord, nor understand his Counsels*: Yea, they wilfully and cast *Dirt* upon that Religion, they would be thought to *profess*. A most evident sign that they believe it not.

Secondly; *Pride* and *Ambition* are too frequently the occasions of this Sin. As when in the Church, some fanciful *Humourists*, or stiff-necked *Enthusiasts* shall turn *Reformers*; and, upon their own Heads endeavour to make Alterations in things settled and agreed upon by the best Authority, and after the maturest Deliberation. Or when some little *Dwarfs* or *Pygmies* in worth and abilities, shall set up for themselves, and by dispersing *Heterodox Opinions* in Religion, shall aspire after fame and greatness amongst their Party and Followers. Or in the State, when any dissatisfied *Achisophel* shall plot revenge against it: And to that vile end shall side with, and encourage the idle *Dreams* and *Dosages* of those empty *Votaries*, as hoping to compass that by the new Religion, which he could never effect by the old. 'Tis *Pride*, saith an ancient Greek Proverb, that is the Parent of *Superstition*; the very same with that of St. Paul, *If any Man teach otherwise, and consents not to wholesome words, he is proud, knowing nothing.*

The third Inducement is *Avarice*, and a never satisfied Thirst after filthy *Lucre*: When wicked *Mammionists*, (such who do account their Life here to be but a Market for gain, and that resolve they must be getting, tho it be with the ruine of their own, and their Peoples Souls.) shall begrutch the time and expences laid out upon the Service of God, and the Work of Religion. Who finding their Trade and Religion to be inconsistent, and having purposed in despite thereof to carry on their

Chap. 4. 5.

Jer. 7. 4.

Acts 19.

1 King. 18. 13.

Chap. 4. 12.

η δεισιδαιμονία  
 νία καὶ δεισι-  
 μωνία τοῦ πνεύ-  
 ματος.  
 1 Tim. 6. 3.

Wisd. 15. 12.



their worldly Interests, will not scruple to turn their Backs to the one, for the advantage of the other; and so as much as in their flesh shall make their God to truckle under Manhood. Or when Chari and Impostors to furnish themselves of a *holiness*, and finding Preaching to be the only Trade they can set up for, without serving an Apprenticeship, shall subvert Order, draw Disciples after them, and preach a Nation into Desolation. Such, as St. Peter describing, warns us against, who through Covetousness, with fained words, should make Merchandise of us: And whom S. Paul bids us to mark and avoid, for that they did not serve our Lord Jesus Christ, as they falsely pretended, but their own Belly; and by good Words and fair Speeches did deceive the Hearts of the simple: But for which, (as St. Peter in the forementioned place, to their small comfort, assures them) their Judgment did not linger, nor their Damnation slumber. This is that Covetousness which St. Paul terms *Idolatry*. For whatsoever a Man magnifies and admires most, that certainly must be his God; And in Christianity, wheresoever practised, 'tis no doubt a renouncing of it: It being no less true, than Truth it self, That no Servant can serve two Masters, for either he will hate the one, and love the other, or else he will hold to the one, and despise the other. Now to despise and hate, what is it but inwardly to renounce? And therefore, a little to invert our Saviour's Words, I must in this case declare, That we cannot serve Christ and Trade.

The last Inducement I shall mention is Sloth, and a supine carelessness and neglect of Religion, and of the Souls of Men: When to avoid Clamour and Obloquie, or being willing to shift off Business, or to flatter a few Atheistical Apostates; (Such I fear, as make a fair shew in the Flesh, would, with St. Paul's prudent and moderate Galatians, scarce stick at Circumcision, if thereby they might escape suffering persecution for the Cross of Christ;) Or because it is a barren Theme, and nothing is to be got by the preaching or promoting of it, but may rather prove some impediment to their Profit: Or lastly, because there is some labour or trouble in it; I say, when for these do they reason, Men shall suffer Religion to lie waste, and poor *human* Souls to perish, without any pity or regards, and then to excuse this their Sloth, or whatever worse Name it deserves, shall declare it a needless Service: And so strike Hands with the Adversary, to the great discouragement and weakening of those who are more hearty therein; whom they ought in Duty to both strengthen and assist. And so I proceed to

IV. THE Fourth Observable, which is to shew the *horrid* and almost

1 S. Per. 2. 3.  
Rom. 16. 17, 18.

Col. 3. 5.

St. Mat. 6. 14.  
St. Luk. 16. 13.

Gal. 6. 12.

most unpardonable *Nature* of this Sin, and how infinitely displeasing to Almighty God. Which will be made appear from these *five* following Circumstances, whereof,

The first is its evil and *lewd Society*, and that foul *herd* of Sins, which it is mustered and mated with, in this and the foregoing Chapter. For even *Words* and *Sins*, as well as *Men*, may be judged of by the *company* they go in.

Secondly, It will appear from the *Site* and *Order* in which it is placed, as being made to close up this grand Charge, brought in in the last place, which in such cases is usually the *Principal*, as being apt more thorowly to affect the *Judgment*, and infuse a *Sense* and *Tincture* of the like hainousness into the *whole* Accusation.

Thirdly, By considering the *Vehemency* here used by our Prophet, or rather by the *Holy Ghost*, both in and preparatory to this grand Charge; Where at the *12th Verse*, he breaks forth into this mighty Exclamation; *Be astonished, O Heavens, and be horribly afraid, yea, be very desolate*, as it were at the consideration of this *new* and *strange* Impiety: And at the *22d Verse* it is resolved, that *tho they should wash themselves with Nitre, and take to them much Soap, yet that it should not avail them*, as to any expiation; *For that their Iniquity was marked before the Lord*. The Conjunctive, *Also*, carrying with it a fearful Aggravation.

Fourthly, from the clamorous and *revengeful* nature of *Blood* above all other things, and from the high detestation wherewith the Holy Spirit of God in *Scripture* hath declared against that Sin, when committed *simply* against the *Body* alone, without any respect or relation to the *Soul*. As when in the *Levitical Law* we read of an *especial Service* and *Sacrifice* appointed for the expiation of but an *uncertain murder*: And of *Abel's Blood* crying from the *Earth* for vengeance against *Gain*; and so of the *Souls* under the *Altar* crying aloud unto God to judge and *avenge their Blood* upon those that dwell upon the *Earth*. And of the *Gibsonites*, and *Naboth's Blood*, pursuing *Saul's* and *Ahab's Families*, when themselves were extinguish'd, even to the utter extermination of the *latter*. And, lastly, of God's determining to *avenge* even that *Blood, viz. The Blood of Jezreel, upon the House of Jehu*, tho commanded to do it. From all which Instances we may easily conclude the horridness of this Sin; Of which nevertheless I shall yet say something more in *another place*. But,

The fifth Circumstance will yet more abundantly make appear the *horridness* of this Sin above all other, from the consideration of the *nature* and excellency of the *Soul of Man*, which as much exceeds

Deut. 11.

Gen. 4.

Rev. 6. 10.

3 Sam. 11.

1 King. 21.

2 King. 9.

Hos. 1. 4.

ceeds his Body, as a living Creature is preferable to so much inanimate Clay. The vast distance between which, *Solomon*, the ablest Judge, will best inform us, when he pronounceth, *A living Dog is better than a dead Lion*. And surely then a living and immortal Soul, capable of *Eternal* things, and destined to the highest Happiness, must be allowed a proportionable share of preeminence, above a perishing and dying *Carcase*. Hence it is that our Blessed Saviour doth so much postpone the danger of the Body to that of the Soul, preferring this last *above the World*. Now Offences do usually receive much of their aggravation from the worth and quality of the parties injured; as our Laws for *Treason*, and defaming of *Noble-Men* do manifestly prove. I conclude therefore, that all Injuries and Wrongs done against the Soul must from the *supereminent* and transcendent excellency of her Nature, take their truest estimate and value, as to the *Actors* both Guilt and Punishment for the same, whether inflicted in *this*, or in the *Life to come*. And as upon a just ballancing of the merits of each, such Offences will be found infinitely to outweigh all other, so they do seem to require an equal proportion of *Evil* for them. And, to speak in the Scripture Language, if the one deserves to be *avenged seven-fold*, truly the other not so little as *seventy* and *seven fold*. Eccle. 9. 4.  
St. Mark 8. 36.  
Gen. 4.

V. NOW for the *Place* and *Persons* here charged, which is the fifth particular to be considered; the Place is *Jerusalem*, and the Persons her *Elders* and *Rulers*, or else together with them the Body of her *People* also. These by their *Ignorance* and grosser *Stupidity*, or by *wicked Principles* instilled into them; and the other by their *Connivance* and Example, or by their Precepts to the contrary; such as we read were afterward decreed by *Antiochus* and other Heathen Princes. But be the fault where it will, whether in *Jerusalem's Rulers* and *Elders*, or in her *People*, or in both; 'tis certain from our *Prophet's* Charge, that this at this time was most *eminently* the Sin of *Jerusalem*. A place where Knowledge did so abound, that was so thoroughly acquainted with the *Will of God*, at least in this particular; that had had so many *Prophets* to instruct her, and for a long time had lived under so much *excellent Preaching*; had had *Precept upon Precept*, and *Line upon Line*; were God's peculiar People, and did glory so much in her alone profession of the Truth, and her being (which was but true) the best *Reformed Church* in the whole World: And lastly, that had been gratified and obliged by so many *Blessings*, such a Train of *Deliverances*, and no less admonish'd by as many *severe Judgments* from

Isa. 10. 10.

from Heaven : That she should become guilty of the *striking* and *suppression* of Religion, at least by her connivance and permission, and thereby of the *murdering* of Souls ; and that with that daring *Impudence*, till her Sins, this especially, became so conspicuous, that there was no need of *search* ; and yet at the same time, with such a stiff Forehead, could so boldly affirm that *she was Innocent*, and *had not sinned* : These, I say, were Sins of such a Sanguine Complexion, and such a Scarlet Dye, that the Almighty begins to look upon himself as concerned to *vindicate his Honour* by a severe castigation of her, lest otherwise the very Heathen should assume the boldness to demand, *Where was now their God*, and the Reformation they so much boasted of ?

Psal. 42. 3.

Hof. 13. 7, 8.

Amos 9. 8. &

6. 8. & 5. 16.

& 7. 9. & 6.

5. 11.

And hereupon he resolves to *be unto them as a Lion*, and to observe them *as a Leopard in the Way* : To meet them as a Bear bereaved, and to rent the very *Caul* of their *Heart*, and to devour them. And he purposeth to *destroy the sinful Kingdom*, and to deliver up the City, and to *cause wailing to be in every Street* ; and they shall go into Captivity with the first that go Captive ; and he determines to lay waste the *Sanctuaries* of Israel, and to make desolate the high places of Isaac. To smite the greater Houses with Breaches, and the little with Clefts, so that if ten Men should remain in them, they should die. This was the Place, and these the Persons upon whom this Blood was charged ; and these the *Plagues* allotted for it, as to their *cost* they afterwards felt.

VI. BUT here in the sixth place, methinks, I espy some one ready to stand up and to demand of me, To what purpose is all this stir, this fierce declaiming against the *Murderers of Souls* ? Where are the *guilty Parties* amongst us ? If the Jews in *Jeremiah's* time or since, have defiled their *Skirts* with this precious Blood, what is that to us, who never were concerned with them therein ? Let them look to it, we for our Parts are clear. But, *Nos minam vani !* would to God my complaint were groundless, and that this Guilt had for ever stuck to those first *Skirts* only of the *Jewish Church* and Nation ! For whether we take these [*Skirts*] as a *Metonymy* of a part for the whole (which some do seem to favour,) and so to imply them all over, and even throughout polluted : Or if with the *Septuagint*, *ἡ τὰς χετοὶ οὐ*, we refer them to the *Hands*, which amounts to almost the same with the former : Or if, in the third place, we take them in a more restrained Sense, and thereby shall understand the *out-borders* only, and *Confines* of their Government, (the *Skirts* being the utmost and *extremest parts* of a Garment :) In all these Sences the Text will be applicable, and the Crime chargeable upon us also, no less than upon *Jerusalem*.

Nihil est in te,  
aut circa te,  
non commu-  
culatum san-  
guine ; omnia  
testificantur  
adversuste, &c.  
Jun. An.

For

For to understand the Word in the *first Sense*, it were easy to expatiate into too many *Instances*, which will make good that *Sense* against us. As in the many *large Parishes*, and the slender (or no) provision found in the greatest *parts*; The small *care* that is taken for the instructing of *Youth*, and the more ignorant both at home and abroad: The grand License allowed to the dispersers of whatsoever false doctrines the Enemy of Goodness shall inspire his *Apostles* and *Disciples* with. And lastly, in the open venting and defending of *Blasphemy* and *Atheism*, without any hazard to the Blasphemer's Person or Reputation: All which, as they are in some sort near universal, so they have a most direct and immediate tendency to the murdering of *Souls*.

And yet not so much to insist upon these, I shall instance in another, more *suitable* to my purpose, and to the *Subject* in hand; and which, tho' wholly *unknown* to the former *Ages* of *Christianity*, is now become frequent in this City and Kingdom: And that is, the *compelling* of Persons imported out of *Africa*, and other remoter *Heathen* Regions, but residing in our Families, and Vassals to us, to remain in their native *Gentilism*; without any regard to the honour of our Religion and *Nation*, any more than to the good of *their*, or our *own Souls*. An Impiety that even here some *fifty* or *sixty* years since (and at this day in other Countries) would render the *Authors* obnoxious, not only to the *publick Censure*, but to the *Peoples Fury*. But with us, even amidst this mighty *Zeal* and *stirr* for Religion (an evident sign that we indeed have none) is suffered to pass on without contradiction. No one once daring to open his *Mouth* against it, or so much as to look the Impiety in the Face: They are not so *valiant* for the truth. Whilst its Enemies have the confidence and courage openly to bid defiance to it, by this their hindring and opposing of it.

But I rather choose to take the Word in the more contracted Sense, and so to understand by these *Skirts*, the remoter parts only, some *out-Provinces* of the *Hebrew* Government. And then this *Text* will seem not only an History or Narrative of this *Jewish* Impiety, but also a *Prophecy* of our times, too plainly and eminently by our People acted and fulfilled in our *Plantations*. Where you shall see this *Blood* of poor *Innocent Souls* wasted and poured out like so much *Water* spilt upon the Ground; and that Sin, which at home seems to be as it were lock'd up under the *darkest* Cyphers, and here attains only the notice of a *few*, is there legible in *Capital* Letters, made evident to the most incurious *Observer*, and entred into their very *Laws* and *Records*. Thereby striving to out-do the *Jewish* Impudence, I have not found

Jer. 9. 3.



Jer. 6. 15.

found it by secret search, as being so publick and notorious to the whole World. They are not ashamed at the committing these Abominations; nay, they are not ashamed, neither can they blush.

Acts 16.

Again, there you shall see *Myriads* of poor hungry Souls imploring the Bread of Life, but no compassionate Christian affording it to them; Whole Multitudes of St. Paul's *Macedonians* calling for our help, but finding none: Not so much as that Hypocritical Charity of, *Be ye*

St. Jam. 2. 16.

*warmed and filled*, being once extended to their distressed and starved Souls. It falls not within the compass of their thoughts or wishes,

S. Luke 10. 20.

the very naming of it being grievous to their cruel Ears. And thus whilst like the Man in the Gospel, *fallen amongst Thieves*, they there lie weltering in their Blood, they meet with no tender-hearted Samaritan to bind up their Wounds, and to relieve them: No compassionate Angel inviting them to live; No Messenger nor Interpreter, not even one of a thousand (yea, I may say, not of ten thousands,) as *Elihu* in Job speaks, to shew unto them his uprightness, nor to direct them in the way, to deliver their Souls from going down into the Pit, nor to make known unto them, that God hath accepted a ransom for them; and this, even whilst they are drawing nigh unto Hell, and their Life unto the Destroyers. For, as our Prophet laments of his People, *They are all grievous*

Jer. 5. 27. 28.

Ch. 6. 13, 28

Mal. 3. 17.

Barbaris pro a-

gris &amp; libertate

crepta, fidem

Jesu Christi, &amp;

vitam humini-

bus dignam,

reddamus. &amp;c.

Infideles nullo

modo Christi

Baptismum ad-

versantur,

quam &amp; capi-

unt &amp; petunt.

Barbaris reve-

ra si Christus

annuntietur ut

opus est, ot se-

quunt &amp; ad

credendum fa-

ciles sese exhibent. Idem.

St. Joh. 14. 6.

Acts 4. 12.

*Revolters* (Apostates) and *Corrupters*: From the least of them to the greatest of them, every one is given to Covetousness: They overpass the deeds of the most wicked, of other Sects and Religions: They judge not the cause of the Fatherless, and the right of these needy Souls do they not judge. Yet they are become great, and waxen rich; they are waxen fat, they shine and prosper: And, O, where is the God of Judgment!

Nor is this the case of the remoter Natives of those places, such as with whom they have little intercourse; nor yet of their Borderers and Tributaries only, (both which might justly claim a share in our Spirituals, whilst we enjoy so much of their Temporals,) but of their very *Domesticks* and *Vassals*, those poor captive Slaves, out of whose Labours they live, and do thrive into vast Estates. Nor may this be said to be occasioned through any want of Language, at least in some thousands of them; nor any Stupidity, greater than is found amongst our own People: Nor any irreconcilable aversion to Christianity, as is most falsely alledged (the contrary thereof being most true;) but through their Owners enmity and disaffection thereto. Thereby testifying themselves as *wretched Christians*, as they are *unconscionable and unjust Masters*. And tho our Blessed Lord has positively declared, that *No man cometh to the Father, but by himself*; and his Apostle also hath renounced all other ways or means of Salvation, but by Christ only;

only ; yet as if in *Contempt* and *Defiance* thereof, they purposely conceal from them this so absolutely necessary *Knowledge* of Christ, and, for the general, do even forbid the mention thereof amongst them, that so they might [not] be saved. And thus in one and the same Act, they contrive *their own*, and their *Slaves Damnation*. Who, so that *their Portion may be fat*, and their *Meat plenteous*, and that Trading Hab. 1. 16. may flourish, (the advancement whereof doth, it seems, justify the grossest Villanies), they are not ashamed to debase *Men*, made in the *Image of God* (no less than themselves,) and *whose Flesh is as their own* ; even to the *Fishes of the Sea*, and to the *creeping things which have no Ruler over them*. Verf. 14. Being frequently heard to confess and to glory, that they came not thither to *promote Religion*, nor to *save Souls*, but to get *Money and Estates* ; That is, like to the *Beasts of the Field*, only to *devour* ; and, as the Prophet speaks, *Looking every Man for his gain from his quarter*. And yet, whilst like *Sodom*, they stick not to declare Isa. 56. 9. *their Sin*, nor do dread to triumph and boast of their so detestible Abominations ; shall nevertheless presume themselves *Immocent*, and not doubt to affirm that *therein they have not sinned* ; nor will be persuaded that they are at all (therefore) to be reputed the worse Christians. And here, to omit all enquiry into the *Equity* and *Right* of the first purchase, where *Parents* do sell their *Children*, *Husbands* their *Wives*, *Brothers* their *Sisters*, and so on the contrary : (A most blessed Trade for the best *Reformed* Christians to be conversant and employed in !) and in a Word, *where every Man's strength is the Law of Justice* : I say, to omit all this, they hold all their other Cruelties and Oppressions, for nothing ; unless to the enslaving of their Bodies, and wasting them with unmerciful Labour and wretched *Usage*, they bring into *final Destruction* and *Bondage* their *very Souls* also. And here, before I can proceed a step further, I must be so bold as to demand of whomsoever shall please to resolve me, whether the *Jews* offering up a *few Children* to *Moloch* (which some will have this Text to reprove) the *Papists* Superstitions, (against which so many Volumns have been wrote ; ) the old Gentiles Idolatry, or even the *Turks* worshipping *Mahomet* (all Circumstances considered,) be comparable to this Sin, among us, viz. of continually sacrificing so many Bodies to *Mammon*, and Souls to the *Devil* ; against which no one hath hardly ever yet opened his Mouth. Wild. 2. 11.

And thus I think it doth but too plainly appear, that these *Shirts* are not so much spotted or stained only, as thorowly wrenched and dyed in this *precious Blood of Souls*. And those our out-Provinces are most evidently chargeable with this most foul and horrid *Guilt* ;

far, I dare affirm, beyond whatever hath by Fame been storied to have been practised, or but permitted by any, besides (yea hardly by) the most openly avowed *Enemies of Christianity*. And, which is yet more astonishing, All this and much more, we find to be tolerated and acted under *Magistrates*, and by persons outwardly professors of it, and that in the *most refined and purest way*. So strange a mockery and abuse, as by no Hypocrisy to be parallel'd, but by the *Jews* crying, *Hail King unto Christ*, when they were going to crucify him; or by those who murdered their *Sovereign* to make him more *glorious* and renowned! They might doubtless more innocently, give license and freedom for the erecting publick *Stews*, and Brothel Houses, or make Proclamation against *Justice* and *common Honesty*, than thus to encourage, or but permit, such *Sacriledg* and *Prophaneness* to pass without *Controul*.

And whilst those abroad are thus acting and carrying on their Butcheries upon the Souls of Men there, how quietly and unconcernedly in the mean time do we sit down here, and take our ease, not once in our thoughts reflecting upon this Calamity; *Perinde quasi, cum membra nostra putrescant, nihil grave acciderat*, as a certain Father speaks: As tho, like *Cain*, we esteemed all regard of our *Brethren* to be needless; or like the vile Oppressor in *Nathan's* Parable, we had no *Bowels* nor *Compassion*; or that we believed the rotting and perishing of our *Fellow-Members*, to be a most desirable and pleasant Object. Yea, we act as tho the Prophet had mistook, and talked impertinently, when he demanded, *Have we not all one Father, and did not one God create us?* And also *Job*, when he asked, *Did not he that made me in the Womb make them, and did not one fashion us both in the Womb?* And even *Solomon* too, as wise as he was, (or whoever was the Author of that Book,) declaring that *no King had other beginning of Birth*, than what these have, *all Men having but one entrance into Life, and the like going out*. And lastly, as if *St. Paul* had uttered an untruth, when he bespeaks us all, as *Members one of another*.

And tho in the Captives of *Algier's* case, as in the late *Brief* it is represented, this cruelty to the *Souls of Men*, is \* termed *Tyranny* and *accursed*, and made to exceed all other the most *Turkish* Barbarities, and is therein declared a *Calamity* never sufficiently to be bewailed; yet the very same, or worse, is allowed in our own People; that is, by

\* But above all that accus'd *Tyranny* us'd toward the Souls of those miserable Wretches, can never sufficiently be bewailed, who are daily assaulted by these professed *Enemies of Christ* to turn *Apostates* to the *Christian Faith*, and to deny that only Name given under Heaven by which they can be saved: whereby they lie under a continual Temptation to abandon their Religion, to obtain their Liberty. Br. for Capt. of *Algier*.

Protestants and English-men : Our profound *Silence* being, no better than a constructive approbation ; and our *Connivance* a consenting thereunto. As if such *Tyranny* over the *Souls* of Men were *Accursed* and never sufficiently to be bewailed, only in *Turky* and professed Infidels ; or that the same Action were *Virtue* in us, but *accursed Tyranny* in the other. Notwithstanding that those do therein act most agreeable to their *Belief*, and for the *promoting* of their *Faith* ; which if true, as they suppose it is, is a pious deed, and but what they were bound to do. And they are therefore beyond all peradventure more *justifiable* before *God*, than such, who whilst *owning* (I dare not say *believing*) the Truth, do yet upon pretence of *Interest* (which *those* do therein renounce) not only *conceal*, but most industriously *decry* and oppose the advancement of it : Yea, and than such other too, who, tho they do not *oppose* it, yet have never entered their *Protests* against those that do. And of both which I cannot so much as doubt, notwithstanding our *accursing* the other, but that *these* shall receive the greater *Damnation*. And certainly, (all being impartially weighed) *these Mahometans*, as bad as they are, for any thing we can find, do (herein at least) appear more vertuous than our selves, and must in the last day *rise in judgment and condemn us* ; and that from no other than our own *Mouths*. For, if they be *accursed* for promoting what they think is the *Truth*, what must those be that do oppose, (or at best neglect,) what most undoubtredly is so, as themselves confess ? For tho they live in an unpardonable *Errour*, yet because they do it *ignorantly thro unbelief*, not *knowing* it to be either *Sin* or *Errour*, but persuaded of the contrary, they are certainly the more excusable. And it were an unreasonable *incongruity* to imagine that the *God of Mercy* and *Justice*, should be more ready to punish *Errours* of Understanding, than *wilful Impieties* : But that, if *those that have sinned without Law*, shall also *perish without Law* ; much more those that *have sinned in the Law*, (that is, against their Profession,) shall be judged by it ; as *St. Paul* argues. And as the *Wise man* speaks, *that the most mighty Sinners should be mightily tormented* ; whilst *Mercy* may sooner acquit the other. For, (as *St. Paul* goes on,) *When the Gentiles which have not the Law, do by Nature the things contained in the Law ; These having not the Law, are a Law unto themselves, which shew the works of the Law written in their Hearts ; their Conscience also bearing witness, and their Thoughts between themselves, accusing or excusing one another*. And now this being considered, what right can we have thus fiercely to declaim against these *Mahometans* ? concerning whom, were *St. Paul* alive to determine the matter ; (if but for their *Zeal* for their

S. Mat. 23. 14.

Chap. 12. 47.

Wif. d. 6:

Rom. 2. 14.

*Religion, even false as it is,) in respect of our selves, he, no doubt, would pronounce them Saints.*

- So that to bring down this *Text* to Christianity and our own times, we are the *Jerusalem* therein charged, and in our *Skirts* also is this *Blood* most eminently discernable. And when God *shall arise to make Inquisition* for it, as most certainly he will, at our Hands it must be required. For we are the *Watchmen*, which should have warned those wicked Men from their evil ways; the *Sword* came, and we have not blown the *Trumpet*, nor warned the *People*, and therefore their *Blood* must be upon our *Heads*. And then it must needs go hard with us, and that chiefly upon the score of that abundant *Light* and *Knowledge*, and that *Purity of Religion* we so much boast in. For, *Atrocious sub sancti nomine peccamus*, saith one; and that *Servant* which knew his *Masters will*, but did it not, shall be beaten with many *Stripes*, saith our Blessed Lord. And, you only have I known of all the *Families of the Earth*: therefore will I punish you for all your *Iniquities*, saith God by his Prophet. And who knoweth, but that our prophane *Silence*, and *unchristian* connivance thus long together, at those *Spiritual Murthers* and *Soul-depredations*, are the very *accursed thing*, which hath caused us hitherto not to prosper? And that for this our *supine* and *shameful* neglect of *Religion*, and that when those *Elymas's* abroad, and their wicked Agents here; Those *Enemies*, I say, of *Righteousness*, that do not cease to pervert the right ways of the Lord; those *Soul-Merchants*, that in the very Letter of the Text, do tread under Foot the Son of God, and (as it were) crucify him afresh, and put him to an open shame, and that account his *Blood* an unholy thing, and do each hour do despite unto the Spirit of Grace. I say, when these, like *Eli's* lewd Sons, have made themselves vile, by the *Blood* of so many *Innocent Souls*, and we restrained them not, (no not by Word or Writing, and (so far at least) to have vindicated God's *Honour* and *Truth* against them;) Who, I say, knows, but for this, Our God hath hitherto put us to *Silence*, and given us *Water of Gall* to drink, and that when we looked for *Peace*, no good came; and for a time of *Health*, and behold *Trouble*. And that he hath sent those *Serpents* and *Cockatrices* among us, which will not be charmed; and that he hath hedged up our way with *Thorns*, and caused all our *Mirth* to cease: That he hath set us against each other, every one against his Brother, and against his Neighbour; yea, *City* against *City*, and even these against themselves: And that our Spirit doth fail in the midst of us. That God hath destroyed our *Counsels*, and mingled a perverse Spirit in the midst of us, and hath caused us to err in every work, and that we are afraid even in our selves. And then, might it not to be demanded of us, as our
- Pro
- Psal. 9. 11.  
Ezek. 33.  
Salv. de gub. Dei.  
S. Luke 12. 47.  
Amos 3. 2.  
Josh. 7. 11.  
Acts 13.  
Heb. 6. 6. & 10. 29.  
1 Sam. 3. 13.  
Jer. 8. 14.  
15.  
17.  
Hof. 2. 6, 11.  
Nah. 19. 2, 3.



Prophet here doth of *Jerusalem*; *Hast thou not procured this unto thy self, in that thou hast forsaken the Lord, when he led thee by the way, and had done such great things for thee?* I shall not here stand to enquire how agreeable to *Christianity*, which commands us, *First to seek the Kingdom of God and his Righteousness*, and then afterwards to look after other less necessary things, (a Precept very idle and ridiculous amongst *this sort* of Christians :) Nor how suitable the pretence of *Trade and Commerce* is to that *undergoing of the Cross and self-denial*, and to that condition of *forsaking all*, by our Lord prescribed to all his Followers : but shall only observe, that if *St. Peter* was by the same meekest Lord termed a *Devil*, for his too *carnal* respecting, not his own, but the *same blessed Masters* outward *Ease and Tranquility*, to the prejudice of the *World's Salvation* ; he will certainly for ever disclaim those *Mammonists*, who prefer their *Trade* and their *Merchandise* before him, as *unworthy of him*. And if *Job's* Inference be good, that to *make Gold our Hope*, is to *deny the God that is above* ; doubtless their *Christianity* must be very *desperate*, who do the same by their *Trade* : Christ will one day *deny all such denyers of him before his Father, and the Holy Angels*.

Wherefore, since God hath signed this eternal Precept of *Blood* for *Blood*, and hath as it were sworn, *That he will require the Blood of our Lives, at the Hand of every Man's Brother* ; yea, and of the very *Beasts* too ; and hath also in several places no less positively declared, *That no satisfaction shall be accepted for the Life of a Murderer* ; and that a *Land defiled with Blood, cannot be cleansed of it, but by the Blood of him that did shed it* ; all which is to be referred only to the *Body* : What Punishment can we suppose answerable to this so much more horrid Crime of *murdering of Souls* ? If *Blood* for *Blood*, and *Life* for *Life* must go for the one, certainly then *Soul* for *Soul* here, is the least that can be required. How long *Lord God, holy and true, dost thou not judge and avenge our Blood upon them that dwell upon the Earth*, was the incessant cry of the *Souls* under the *Altar*. And *Abel's Blood* is said to have pursued *Cain* to his very *Grave* ; 'tis certain it *cried for vengeance against him*. And yet 'twas but *Abel's Body*, not his *Soul*, that was murdered. Had *Cain* been guilty of this, *Lamech's* revengeful hand had made but a very defective and sorry *expiation* : The *Brimstone-lake* must then have been his *Portion* ; as undoubtedly it will be, of all impenitent *Murderers of Souls*. And then, How will those *Mammonists* remain in the *gaul of Bitterness*, and in the *bond of Inquiry* ? And our *Apostates* and *Hypocrites* be confounded and tremble, when they shall most sensibly feel themselves *perishing* together with their

Vers. 19

St. Mat. 6. 33.

S. Luk. 9. 23.

S. Mat. 10. 37.

S. Mark 8. 33.

Job 31. 24, 28.

S. Mat. 8. 38.

Gen. 9. 5, &amp;c.

comp. with

Heb. 6. 13, 14.

17.

Num. 35. 31.

33.

Rev. 6. 10.

Jof. Ant. Jud.

Gen. 4.

Vers. 23.

AAs 2. their *impious Money*, which was the *price of Souls*? And then they shall be admirably convinc'd that they were but *Fools indeed* for thus determining their *Hopes*, and fixing their whole expectation upon the *things of this Life*, for the getting whereof, they *sinned against their own*, and murdered their *Peoples Souls*. And finally, they shall be pronounced *Children of the Devil*, because *Enemies of Righteousness*, that is, of the *Gospel*: And *Christ himself*, whom they thereby have so *Impudently affronted* and denied (not ignorantly, and as the *Jews*, who knew not what they did;) shall speak them into an *Hell as black* as that *dark Mist*, which fell upon *Elymas's Eyes*, only for an infinite longer continuance. Where they shall know and see, to use our Prophet's Expression, *That it was an evil thing and a bitter, that they forsook the Lord, and that his fear was not in them*: And they shall too late come to understand that it is, *A fearful thing to fall into the hands of the Living God*; and that no condition is more insupportable, than *To dwell in everlasting Burnings*, with *Hypocrites and Unbelievers*; where there is no rest for them *Night nor Day*, and the *smoak of their Torments ascendeth up for ever and ever*: And from whence they shall enviously behold many of those poor *Lazars*, those oppressed *innocent Souls*, who by God's especial Providence may have escaped their merciless and bloody Talons, resting and rejoicing in *Abraham's Bosom*; and singing the *song of Moses and of the Lamb* for their wonderful Deliverance, whilst themselves are tormented in that *Flame*. It must needs be, said our Blessed Saviour, *that Offences* (that is, whereby Men are made or induced to Sin) *do come*; but *wo unto that Man by whom the Offence cometh*; *It were better for him that a Millstone were hanged about his Neck, and that he were drowned in the depth of the Sea*. And thus I have made good my first six Points, and here in this last have shewed, the Relation that this Text hath unto us, and how far our selves are chargeable with this *Guilt of shedding the Blood of Souls*: Whereby I am at liberty to proceed unto

VII. THE seventh and last part of my Discourse, wherein I am to prove from our *Prophet's* severe Reprehension of *Jerusalem*, (no less than from the reasonableness of the thing) the *absolute* and *most indispensable* necessity of our speedy *Reformation*, and redressing of this Abuse (this being the true end of all *Reprehensions*;) and that especially upon these three following Considerations:

First, In respect of the great *Impiety* thereof.

Secondly, In respect of the *Dishonour* from thence redounding to this Church and Nation, and to the whole *Reformation*.

Thirdly,

Thirdly, In respect of God's *Judgments*, which most undoubtedly must be the *inevitable* Consequences of our longer persisting in this so *prophane* and *scandalous* practice, and permission of such an *horrid* Impiety, and open *contempt* of Christianity. I shall begin with

The First, which is the *Impiety* thereof: It being an Injury against *Wis. 11. 26.*  
 God himself, who is a *lover of Souls*, and that to that degree, that he above all things desires their Happiness and Salvation: But whose gracious design of bringing those *Souls* unto that state of Bliss and Happiness by Christ, we, as much as in us lieth, do hereby make *void* and frustrate, and do even *defeat* that his blessed *purpose*, for which, as must be piously supposed, he was pleased to *discover* unto us, and *possess* us of those many rich and fruitful Countries, *viz.* \* The publishing and *spreading abroad of the Gospel* amongst the first Inhabitants and Natives there, with other *like Gentiles*, who might arrive thither from other parts.

\* This was once the Sence of most of our English Writers.

It is a most *vile Affront* to Christianity, as implying the *no esteem* we have for it, as if not worth the troubling the World therewith; which *disesteem* must first arise from a Principle of Infidelity and Atheism first lodged in the Heart, as is before shewed. It was the Barbarians of Japan's Argument, in behalf of our *trading* Neighbours (*whose Zeal also to Religion doth not much out-strip ours*) that, according to their Word, they took them to be *no Christians*, because they perceived not in them any *endeavours* for the promoting of that Faith. An Indifferency, they observed, not usual with other *sorts* of Christians; and it being no way probable, they thought, that Men should so much neglect and *slight* a Religion, which themselves believed. It makes Christianity *inferiour* to all other Sects, whose *Zealots* (especially) are known, even to *compass* Sea and Land to make *Proselytes* to their Opinions. It makes it a Religion only for *Trade* and *Commerce*, and even Heaven and Salvation to be of less moment than the *getting of Money*: It makes it a Patroness of the *grossest* Inhumanities, for *silly Lucre*; and no less implies an *Imposture* in the first publishers of it, (or at best some *mistake* of their *Errand*;) if whilst they persuaded Men to *for sake* the World for the *attaining* of Heaven, they only *designed* the heaping up of *Riches*, as of the greater Importance. It also destroys *Charity*, which is the true *mark* of a Child of God, and the *badge* of a Christian, whose proper nature and quality is, tho to *begin* at home, yet to enlarge it self to others, even our very Enemies. And in a word, it is no other than an absolute *deposing* and rejecting of Christ, for the *Exaltation* of Mammon.

1 S. Joh. 4.

Lastly,

Lastly, It is a *reproach to Humanity* it self, and a Sin of the *blackest quality* against our Neighbour; whom we herein are so far from *loving as our selves*, that it rather seems the utmost effort of our Malice against him, and which no Revenge could satisfy, but such only as should terminate in the *destruction* of his Soul. And so much for the first. But then,

E. W. in his  
Discourse of  
Miracles.

Secondly, This ought to be reformed in respect of the *Dishonour* from thence redounding to our Church and Nation, and even to the whole Reformation. First, to the Church: For it occasions her *Enemies to blaspheme*. Hence a certain Romanist demands of us, *Where are the indefatigable Missioners, sent by you to the remotest parts of the World, for the conversion of Heathens? A noble Function, wherein the Catholick (that is their Roman) Church only, and most justly glories; whilst you like lazy Drones sit at home not daring to wet a Foot, &c.* And by another it is objected against both our selves, and our equally zealous Neighbours, *That never any thing for the propagation of Christianity in foreign parts, hath by either Nation been at any time attempted.* And from thence, a third Person very roundly infers the Nullity of our Church and Religion, viz. *Because we have no Zeal, therefore no Faith, and therefore no Church nor Religion among us.*

Hag. 1. 2.

Prov. 22. 13.

Again, when the great Industry of our People in New-England shall be rehearsed, their converting of Nations, turning the whole Bible into the Indian Tongue; their Colledge built and endowed, for the Education of Indian Youth: Their Missioners sent forth, and Lands purchased for their Maintenance; and all this out of a barren Soil, some sixty years since no better than a rocky Wilderness; whilst ours out of better Conveniencies, and more happy Opportunities (such are our grateful returns!) have not produced the least Grain of Harvest to God's Glory in those Parts. But upon all occasions shifting it off with the unsuitness of the Season, and pretending that *the time is not come*; proclaiming it *unpracticable* and impossible, tho effected by others of smaller Abilities: Or, like Solomon's Sluggard, setting up *Lions and Tigers* in the way; raising Obstructions and creating Difficulties; when upon experience there are no such to be found. Now when these mighty Works shall be hereafter rehearsed, how will that glorious Name of the Church of England, stand as it were in *disgrace*, not only among those Primitive Worthies, who at first so chearfully entered upon this Work, and afterwards indured the heat of the Day; but when compared even with these Moderns, whom we bespeak as *Schismaticks* and *Idolaters*; yet do each of them give those Testimonies

monies of their *Zeal* and *Charity*, which are equally requisite, and would be no less commendable in us also. But the *want* whereof doth furnish them with such Advantages and Arguments against us, as would become our *Wisdom*, no less than our *Piety*, to remove. Who whilst themselves do thus labour, and are at charge and trouble to advance [their] *Christianity*, beholding our *COLDNESS* and *INDIFFERENT* (not to say *Aversion* to the work,) do publish their own Acts, but at the same time flirt at our (too much!) *secular Affections*, as applying our care more to the promoting of *Interest*, than to the advancement of *God's Glory*, or the good of *Souls*: The *Poverty* of the Cause, that is, say they, the want of *Dignities* and *Preferments* (tho it be the way to make them), occasioning it *hitherto* to lie fallow. And they are too apt often to throw out something like that of *Acofta*, in reproof of his alike rapacious and hungry *Spaniards*, thus speaking; *At si metalla curari desierint, — Actum est Indorum negotium, & respublica interit. Neque alios fructus Hispani quarunt, neque alia ex causa vel mercatores negotiantur, vel iudices president, vel ipsi quoque plerumque SACERDOTES Evangelizant, &c.* Which I shall not *English*. And this hath been publickly objected by those of the *lowest form* and order of *Sectaries*, as I have in \* another Discourse upon this occasion, before remembered. And not only these *extreams* in *Christianity*, but the quite different behaviour and respect of the very *Mahumetans* to their Religion, may justly stir up shame in us: Whose assaulting their *Slaves*, with tenders of *Liberty*, thereby to induce them to espouse their *Superstition*, is by us complained of; perhaps for the *example*, and because the like *Generosity* and *Zeal* for Religion is not found among our selves; nor are we capable of being provoked to the least *Emulation*. Thus even the *Sea-Monsters* draw out, (that is, do willingly offer) the *Breast*, and give suck to their young Ones, said Almighty God by our Prophet, *But the Daughter of my People is become cruel, like the Ostriches in the Wilderness.*

Nor doth the Dishonour hereof reflect upon this Church only, but upon the whole Reformation. Hence the forementioned Roman Author thus triumphantly insults, *If you cast your thoughts upon all Sectaries, past and present since Christianity began, you shall find no conversion of Nations wrought by any*: Which he elsewhere further explains, saying, *That never any Protestants did any thing like them, for the conversion of Infidels, either in the nearer or farther parts of the large Universe.* Hence also they stick not to affirm our Reformation monstrous, and from this so apparent *Sterility*, do very confidently determine of

De procur.  
Ind. Salut. L. 3.

\* Who made you Ministers of the Gospel to the White People only, and not to the Tawneys and Blacks? Fox the Quaker to the Ministers of Barbados. See p. 4. of the Negro's Advocate.  
Lam. 4. 3.

E. W. in an answer to the D. of S. P.



its short-livedness; because that things by *God* and *Nature* designed to perpetuity, are always endued with a *Faculty* of Generation, and of creating their like. So that our Protestant Churches do from all Hands lie under most *heavy* Censures and Reproaches, for this neglect, and (as it is represented) unfaithfulness to *Christ*; at least for not endeavouring, not what *should*, but what *might* be done. And yet, to our honour be it spoken, we undergo them with as much Patience and *Unconcernedness*, as if the Enemy only were chargeable therewith, and our selves were *Innocent*. Altho, to use our Prophets Words, should we *pass over to the Isles of Chittim, and send unto Kedar, and consider diligently*; that is, should we consult the most *Pagan* and *Barbarous* Regions, and even ransack the wide Universe, searching into all the *different Sects* and Factions in Religion for a Precedent, we should hardly find the like Instances of Impiety and *Contempt* of the Religion they profess, practised and persisted in by the very *worst* and *loosest* of them. And this possibly among other things hath rendred our Religion (as reformed) less esteemed by Strangers; unto whom, especially herein, we seem rather Apostates than Christians; Zealous of Trade and Gain, but not of *good Works*. Which doubtless hath been no small Impediment and Hinderance to many in their coming over to our Church, even as (probably) it may have *scandalized* not a few to an *Apostacy* from it.

Verf. 10.

Rev. 18. 13.

Nah. 3. 16.

\* הריבת

from רב  
signifying

multus, magnus, honorabilis, inclytus ob multiplices quibus pollet dignitates.

Page. See also

Job. 31. 9

Psal. 48. 2.

Isa. 19. 20. &

Isa. 10. &c.

Lastly, It is a dishonour and that in an especial manner to our *English Nation*. It both was and will be the *Eternal* Reproach, no less than the *unpardonable Sin* of those *Styes* of Filthiness, *Babylon* and *Niniveb*, that the first, among her variety of Merchandises, had *ψυχας ανθρωπων*; not only *Bodies*, but *Souls* of Men; and that the other (for it seems they were both great trading places) did postpone *God's Glory* to her *Traffick*; \* *magnifying*, or preferring, her *Traders* (or *Merchants*) *above the Stars of Heaven*. And certainly it will be no great Credit for us to have thus exactly written after those *beastly Copies*; that we have as it were conspired with *Satan*, and entred into a *confederacy with Hell it self*, upon the same account: That we have exceeded the *worst* of Infidels, by our first *enslaving*, and then *murdering* of Mens *Souls*. For, how can it be endured that a Nation once so *famous* for *Zeal* and *Piety*, should now at last become infamous for Irreligion? That she should *prostrate* her self to that *foul Idol Mammon*, and *worship Trade*? So that for the sake thereof *Christianity* should be stifled and rejected? That being so much indebted to those *poor Barbarians*, for the Riches, Trade and Commerce, both *by*, and *from* them acquired; we should be so far destitute of common

common Justice, as not to be ready, as much as in us hath (and certainly very much doth lie in us, notwithstanding all our vain pretences) in lieu thereof, to impart some spiritual Gift, as St. Paul speaks, *Rom. 1.* and to make known the Gospel unto them? Who can believe that a People formerly so mighty in Conversions, as if, on a sudden struck with Barrenness and a Curse, should become so utterly fruitless, as not to be able to produce the least Access of Souls unto Christ, out of such Multitudes and Myriads, who do even invite, and offer themselves to his Service? That we should be so much *out-done* by others, who formerly did so infinitely out-doe all others? These, if true, are I fear, but too evident Symptoms of a strange degeneracy, of a declining old Age and Decrepitnes in us; and which cannot be far removed from our last fatal Period, and final Dissolution; and that God is determining of us, as he once did of the Barren Fig-tree, *Cut it down, why cumberst it the Ground.* And this leads me to *S. Luk. 13. 7.*

The third and last Motive to this Reformation, viz. The dread of those Plagues and Judgments, which this Impiety, if longer persisted in, must necessarily draw down upon us. In the first Queen Elizabeth's Act for Uniformity, there is extent a certain Clause containing an Adjuration, in God's Name earnestly requiring the due and true execution thereof, as they should answer to Almighty God for such Evils and Plagues wherewith he might justly punish the neglect of it. So that it seems in those Days, there was some apprehension of Plagues and Judgments to follow Impiety and the neglect of Religion. Nay, long before that, the Persian Monarch Artaxerxes, was not wholly insensible of the same, when he issued forth that strict Decree for the speedy re-edifying of the Temple, fortified with this Reason, *For why should there be wrath upon the Realm of the King, and of his Sons?* *Ezr. 7. 24.* 'Tis true, some Apostate Israelites, before their Captivity, (to save themselves the labour of reforming their Lives), we read, had fallen into a most abominable practice of scoffing at, and deriding Providence, affirming, That the Lord had forsaken the Earth; or, tho he had not, yet that he did neither good nor evil. But these, it seems, by a hard journey they afterwards made to Babylon, became in a short time better instructed: For upon an Appeal, which the Prophet Zechariah made to the Children of these prophane Scoffers, whether God's Words and his Statutes, which he had commanded by his Servants the former Prophets, had not overtaken their stubborn Fathers; They, in despite of their proud Hearts, were forced to confess, That like as the Lord had purposed to do unto them, according to their ways, and according to their *E 2*

their doings, even so had he dealt with them. And, *Hast thou not procured this unto thy self*, saith our Prophet here in the Text, *in that thou hast forsaken the Lord, when he led thee by the way?* And hereupon the Prophet *Hosea* doth not doubt to declare God's Judgments for Sin, to be as clear as the Light that goeth forth.

There are then Judgments for Sin: There is a *flying Roll* which brings a *Curse* along with it: There is a *Leprosy* in the Wall, which rots and consumes the Timber, and eats out the stone-work thereof. And why then must this above all other escape, this so black a Sin of Irreligion? which striketh directly at God himself; and therefore as good old *Eli* reproveth his wicked Sons, saith, is the *hardest to be in-treated* for; And of which God had bound it with a most solemn Oath, that it should not be purged with Sacrifice nor burnt-Offering for ever: And rather than let it go unpunished, *ἐνίκησεν τὰ ἐναντία*, as St. Gregory speaks, God doth often cause even *Contraries* to unite and agree together, for to effect it. This was it which at first brought the Deluge upon the Earth, and reduced the whole World to but one small Family. For before the Flood, saith *Berosus*, the Giants were, *Contemptores Religionis & Deorum*: Agreeable to that of *Moses*, God saw that the wickedness of man was great; whereupon ensued that severe Determination, *I will destroy Man, whom I have created, from off the Face of the Earth*. And (to bring one Instance for all of our own Country), To this very Sin, viz. of neglecting to preach the Gospel to the Saxons and Englishmen, it is, that *Gildas* ascribes his Britains overthrow.

And can we then persist in the same (tho clog'd with abundance of aggravating Circumstances,) and not live under a fearful expectation of God's Judgments due for it? How can we read of *Aaron's Calf*; of *Achan's Wedg*, of *Saul's* massacring the *Gibeonites*, *Israel's* Apostacy, and *Judah's* Abominations, with the various Calamities and Mischiefs pursuant thereupon; And, if we believe them, not at the same time dread the like or worse, for this so much more horrible Irreligion, and equally *Universal*? And since these did prove such fatal pull-backs to them, can any less be the Issue of this more *inexcusable* Wickedness; this so palpable *Elymasm*, if I may so call it? And if God hath been pleased to chastise meer *Heathens* for their Enmity to his Religion, with which, 'tis possible, they were wholly *unacquainted*; and has threatned to finite with most grievous Plagues, those *Insidel* Regions and Kingdoms, who have not called upon his Name, of which haply they had not heard? what portion of God from above, or Mercy can be extended to those, who as it were in a prophane mockery of

professing

Zech. 14.  
Job 31.

Exod. 32.  
Joth. 7.  
1 Sam. 27.  
1 King. 12.  
2 Chron. 36.  
14. &c.

1 Sam. 3. 14  
ὁ σὺ ἵσχυς τῶ  
ἐναντία ἐπὶ τῶν  
ἀσθενῶν καὶ λα-  
ων. N. Gr. Naz.  
loqu. de Herod.  
& Pilato.

Gen. 6.

Ven. Bed. Hist.  
Eccle. Angl.

*professing his Name*, (and that too in the most *refined* and *purest* manner) have been actual Enemies thereto ; And that, under the disguise of the greatest *Zeal* for it even in this its Purity, have been the *Sisters* and *Betrayers* of it, only in favour of their *accursed Mammon*? Certainly if ever Judgments do fall, it must be upon such ; and of all Judgments, none beneath the most *calamitous* and the most *lasting*.

And tho other Punishments (a thing next to impossible) should fail, yet the divine *Vengeance* may stir up these very *Soul-oppressed* People, as it did the *Arabians* and the *Philistins* against wicked *foram*, and make them the Rods of his Anger to chastise this Sin : *That so* 2 Chron. 21. 16.  
*their own wickedness may correct them, and their own back-slidings reprove them* : and that *they may know and see*, that it was an *evil thing* and a Verf. 19.  
*bitter* that they have thus forsaken the Lord their God, and that his Fear was not in them, as our Prophet speaks. And that by such a *severe* Discipline (nothing less being like to be of force so as to work upon them) they may be brought to understand (as the Holy Scripture speaks of *Rehoboam's* Invasion by *Shishack* ) the difference between 2 Chron. 12. 8.  
*God's Service, and the Service of the Kingdoms of the Countries*, that is, of the wild, and barbarous *Heathen*. And that what they do so frequently most blasphemously give out, as the mischievous effect of *Christianity*, may thro the want of it, be brought upon them ; and that, *by the same Sin wherewith they have sinned, they may be punished* : And *Wisd.*  
 so in the end, they may with that inhuman Tyrant *Adonibezek*, be compelled to acknowledge *God's Justice* in requiring them, even as they Judg. 1. 7.  
*have done unto others*.

And then for such at home, who have so *patiently* over-looked the *Sufferings* and *Miseries* of Religion in those parts, and have been at least unconcerned Spectators, tho perhaps not actual Partakers in those bloody Tragedies, and therefore may lean upon the Lord, and presume, that no evil shall happen unto them ; those *soft Pillows* which they thus plant under their *seared Consciences*, will but deceive them ; and the *untempered Mortar* with which they plaister over their Impiety, will be in like danger of being washed away by the *overflowing Showre*. For, *Jupiter* being offended, doth punish all, said the Poet ; and in common Judgments and Calamities, 'tis not only the most guilty that are seized, as in the several Captivities of *Tobit* and of *Daniel* are to be seen. By whose means the *Name* of God came to be discovered to the *Heathen*, who might otherwise have never heard of it. Even as, long afterwards, the *Persecution* which attended *S. Stephen's Martyrdom*, was an occasion (for by nothing less will Men be per- Acts 11. 19.  
 suaded

suaded to adventure abroad, tho upon never so important an account) of dispersing the Disciples, and thereby a *happy means* of introducing the knowledge of Christ into remoter Countries. Even such a Fatality may this *unconcernedness* draw upon these: An unexpected Storm may force them into the parts we are speaking of, (and where these Impieties are so eminently practised) as unto a Sanctuary and Refuge; there, as our *Apochryphal Esdras* relates of his Captive Israelites, to keep those Statutes, (I shall also add) and to promote that Faith, which they neither kept, nor thought needful, whilst remaining in their own Land.

2 Esdr. 13. 42.

Chap. 4. 27.

Euseb. Hist.  
Eccles.

\* Without  
which nothing  
herein can ever  
be expi'd.

Neb. 2. 10. &  
6. 1.

Wherefore, (to use the Prophet Daniel's Advice to King Nebuchadnezzar), *Let my Counsel be acceptable unto you, O my Fathers, and Countrey-men, and let us break off our Sins by Righteousness, and our Iniquities by shewing Mercy unto the Souls of these poor innocent oppressed People, if it may be a lengthning of our Tranquility, as undoubtedly it will.* And in order thereunto, let us lay before us these things, and consider within our own Breasts, whether this dishonour to our Religion, and infamy to our Church and Nation, this canker to our Estates, calamity to our People, and destruction to our Country, hereby threatened; these plagues to our Bodies, and Damnation to our Souls, be things so worthy our standing out against God, and our contending for. Rather let us endeavour a speedy composition and reconciliation: At once striving to make (at least) some kind of reparation for what is past, and no less joining in all laudable Proposals and ways for effecting these poor Peoples Christianity, without any further delays; still remembering that things of this Consequence are not to be made light of, (as was very piously discoursed to the great, and no less zealous S. Athanasius, upon the like occasion;) and considering that as many Souls as shall perish thro our neglect, must be charged to our Account. And first let us search into the Cause, that so we may the easier arrive at the method and means of the Cure. If it be Interest, let it be satisfied, as far as reasonably it may be; if Ignorance, let it be corrected by better advice; if Sloth or Irreligion, let it be check'd and disgrac'd; nor let any Obstinacy or Perverseness be endured. If \* ENCOURAGEMENTS be needful, let them be no longer wanting; if Persuasions, let them be discreetly applied; but above all, let us shew our selves hearty and sincere therein: armed with most intense resolutions of persistence and persevering, until arrived to its Accomplishment. That so we may silence the Slanderer and the Blasphemer, stop the Mouths of both Papists and Schismatics, and take away the reproach from our Church and Nation. That those Sancti-



Lars and Elymai's, the restless Obstructors of this work, *despairing* of their wonted Success, may be wearied out of, and be made to *assist* from their prophane *Opposition*; even as the old *Heathens* were of their *Persecutions*. For, *nothing is able to withstand Zeal*, saith Solomon, Prov. 27. For, *Zelus est animi viri*, Zeal is the heat and arden-  
 cy of a Man to the thing undertaken, as the same Wise-Man hath it in another place. And, Cant. 8. 6. *σκληρὸς ὡς ἄδης ζήλος*, Zeal is as invincible as the Grave, or even Death it self; and as it goes on, The Coals thereof are the Coals of Fire, which hath a most vehement Flame, such a Flame as many Waters cannot quench, nor can the Flouds drown it; that is, nothing can be too hard for. And here let us call to mind that the Gospel hath once overcome the World, armed with its full strength and force to withstand it: And what a shame would it be now, after so long possession, to suffer it to be baffled and worited, by a few handfuls of scattered Inerm Out-laws.

Juxtā Septuag.  
 v. 4.  
 Chap. 6. § 4.

Cant. 8. 6.

Nor let any noise or pretence arising from the supposed difficulty of this work, (which Men fuller of Mischief, than of Reason or Religion, do create) affright us; nor any excuse from the remoteness of the places, nor the condition of the parties, be at all mentioned; Our God being a God of the Valleys, no less than of the Mountains; and as far off, as well as near at hand; and it being not to be doubted, but that a most plentiful Harvest might be thence obtained from suitable endeavours, edged and heartened with due ENCOURAGEMENTS. Nor of the time, no time being unseasonable to serve God, and to do good in. Nor from the present posture of Affairs, which this very neglect may have but too much influenced, and given occasion to; And then the cause being removed, the effect must presently cease. For Piety and Holiness, saith the Orator, do appease God's Wrath; and saith Solomon, When a Man's ways do please the Lord, he maketh his Enemies to be at peace with him: And likewise Isaiah, The work of Righteousness is Peace, and the effect of Righteousness, quietness, and assurance for ever: And saith devout Ezra, The Hand of our God is upon all them for good, that seek him. Nay, even Heathen Rome went not without her Blessing for her Piety; For,

1 King. 20. 13;  
 Jer. 23. 13.

Tull. Off.  
 Prov. 16. 7.  
 Isa. 32. 17.

Ezr. 8. 22.

*Diis te minorem quod geris, Imperat.*

L. 3. Ode 6.

Was Horace's Divinity; and no less an Article of Livie's Faith, when he tells us, that during King Numa's long reign, this very thing, viz. their Piety struck their (before troublesome) Neighbours into a dread of molesting them; for fear, lest at the same time they should be

Liv. l. 1.

be injurious to God, unto whose Worship and Service they saw them  
 so *intensely addicted*. Now if their Piety was thus rewarded; why  
 should not we expect the same? our Religion and Service being so  
 much purer, and infinitely more agreeable to God's Will, than theirs,  
 in probability, could possibly be. The Prophet *David* assures us,  
 Psal. 67. 5, 6. That when all the People should praise God, then should the Earth  
 bring forth her increase. The Jews were to date Their  
 Hag. 2. 18, 19. Blessing from the very day of the laying of the Foundation of the Temple:  
 And may not we much more hope for the like Prosperity and  
 2 Sam. 6. 12. Happines to our Church and Nation, for our laying a Foundation,  
 Gen. 30. 27. and setting about this so much greater and more glorious Work? He  
 doubtless that blessed *Obed Edom* for his Ark's resting in his House,  
 and *Laban* the Syrian for *Jacob's* sake, will send his Blessing upon us  
 Job 33. 22. also; whilst by our charitable and pious Labours, and our unwearied  
 2 S. Tim. 2. 26. and faithful Industry in this his sacred Vineyard, we do become  
 Instruments in God's Hand to save Men's Souls from Hell, and their  
 Lives from the Destroyers; and do deliver such from the Snares of the  
 Devil, who are taken Captive at his Will. And no less also for his  
 Churches establishment in those parts, and for the many faithful *Is-*  
*raelites*, with which it will be replenished, thro the numerous and  
 large access unto it from these Nations. The happy fruit and bene-  
 fit whereof will redound, as well to the Sower as to the Rea-  
 per. For God is not unrighteous, that he should forget our Work, and La-  
 bour that proceedeth of Love, which we have or shall shew for his Name  
 and his Gospel's Sake. Nor can any one lay out his Endeavours to  
 greater Advantages, either of the increase of God's Kingdom, the  
 glory of Christianity, or the good of Mens Souls; If we consider the  
 vast multitudes of these Nations, the greatness of their danger, and their  
 both aptness, and readiness to embrace Christianity, if duly applied  
 to them. For as *Acofta* hath proclaimed it to the World long since,  
 Indorum [& Æthiopum] certè copiosissimam & paratissimam segetem  
 cernimus, neque aliud quam falcem Evangelicam expectantem; --- Alacritate  
 admirabili sese Cælorum regno aptissimam proclamantem, invidorum &  
 segnium calumnias facile propulsantem, operarios ipsos latissime allicientem,  
 & multitudine & ubertate oculos omnium ad sese atque animos converten-  
 tem, &c. Which is no less true of them in every particular, even at this  
 very day, could we be persuaded to use the means, and to set about  
 it. But Oh! as the same Author doth most passionately lament,  
 (tho with infinite less cause than we have here,) When will it come to  
 pass that Men will cease to be Men? When, &c.

This will be the true removal of the *Accursed thing*; the putting  
 away

1 Sam. 7.  
 Num. 21. 9.

De proc. Ind.  
 Sal. l. 6. c. ult.

away those *Bealoms* and *Astarches*, the false Gods and the false Religions that are amongst us; The dismissal of the *captivated Ark*; The true *Bracen Serpent* to our *Israel*, deriving *Health* to our Bodies, and *Prosperity* to our Nation, and the alone means both to secure and promote our Interest in those parts. This will be the means to rid our Country of those *Vermix* and *Diseases*, the *Mice* and *Emerods*, that do so vex our Persons, and mar our Land: This the repairing of the Breaches, and the rebuilding the shattered Walls of our *Jerusalem*. And we no longer deferring to give to the God of *Israel* the *Glory due unto his Name*, he will lighten his hands from off us, and from off our Gods, and from off our Land. 1 Sam. 6.  
Prov. 31.

Lastly, This will be to comply with our daily Prayers, viz. That God's Name may be hallowed, and his ways made known unto all Nations. Orat. Dom.  
Coll. for all and Conditions of Men therein, and that all Jews, Turke, Hereticks, Cond. of Alex. and Infidels may be converted to the Faith, and saved among the remnant of Coll. for Good Friday. the true Israelites. And without which our Prayers are but a very S. Mat. 15 8. *Nobery*, and an *Affront* to the *Diety*, unto whom they are presented. Which whosoever utters, cannot but at the same time be inwardly S. Luk. 19. 20. convinced of that *Pharisaical Hypocriey*, which our blessed Lord so severely rebuked, of drawing nigh unto God with his Mouth, and honouring him with his Lips, whilst his Heart is far from him; and for which, *Ex ore tuo*, will be his Judgment and Condemnation, *Out of thine own mouth will I judge thee*, thou wicked and slothful Servant.

To conclude, It is the nature of God to do good, as saith St. *Dionysius* the *Areopagite*; Every one then that will be like unto him, must first fall to the Imitation of him. One of the *Fathers* hath this Note, That the *Salvation of Man*, was, *Opus dignum Deo*, an *Employment* not unbecoming God himself; It cannot then be beneath even the best of us. Tertull. And there is a saying of S. *Chrysostom* to this purpose, That for a Man to know the Art of *Alms*, was more than to be crowned with the *Dia-dem* of *Kings*: but to convert one Soul unto God, was more than to pour out ten thousand *Talents* into the *Baskets* of the poor. And if the Conversion of a very few unto Christ be worth the labour of many all their days; Prov. 11. 30.  
Dom. 12. what must it then be to be the Instruments and Means of converting so many? *Solomon* ascribes the *Epithet* of *Wise*, to those that win Souls: And saith the Prophet *Daniel*, They that be wise, ('tis Teachers in the *Margent*) shall shine as the brightness of the *Firmament*, and they that turn many to Righteousness, as the Stars for ever and ever: Chap. 5. ult. And S. *James* makes it almost meritorious, Let him know, saith he, that be that converteth a Sinner from the Error of his way, shall save a Soul from Death, and shall hide a multitude of Sins.

I shall end all with that *devout Prayer of Syracides* for the Conversion of the Heathen : *Ecclus. 36. 1. &c.*

*Have Mercy upon us, O Lord God of all, and behold us :*

*And send thy fear upon all the Nations that seek not after thee.*

*Lift up thy hand against the strange Nations; and let them see thy power.*

*As thou wast sanctified in us before them : so be thou magnified among them before us.*

*And let them know thee, as we have known thee, that there is no God, but only thou, O Lord.*

*Shew new Signs, and make other strange Wonders : glorify thy Hand and thy right Arm, that they may set forth thy wonderful Works.*

*Raise up Indignation, and pour out Wrath : take away the Adversary, and destroy the Enemies of thy Truth.*

*Make the time short, remember the Covenant, and let them declare thy wonderful Works.*

*Smite in sunder the Heads of those that say, There is none other but we, and let them perish that oppress thy People.*

*O be merciful to Jerusalem thy holy City, the place of thy Rest.*

*Fill Sion, that it magnify thine Oracles, and thy People, that they may set forth thy Glory.*

*Give Testimony to those whom thou hast possessed from the beginning : and raise up Prophets that may speak in thy Name : and let thy Prophets be found faithful.*

*O Lord hear the Prayer of thy Servants, according to the Blessing of Aaron over thy People, that all they which dwell upon the Earth may know that thou art the Lord, the Eternal God. Amen.*

FINIS.

